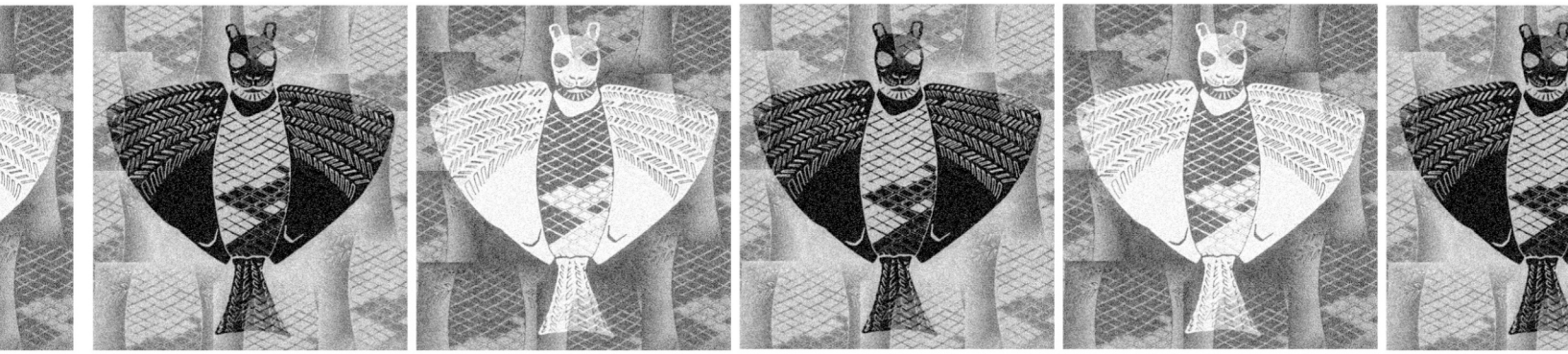




The *babilili*-Ritual from Hattusa

(CTH 718)

Gary M. Beckman

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The *babilili*-Ritual from Hattusa



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Gary M. Beckman

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—to the memory of Heinrich Otten
(1913–2012)

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The preparation of this work has taken a long time—too long, so that I must certainly have forgotten some of those who helped me in completing it. To all of them I apologize.

Finally, I cannot neglect to acknowledge the unwavering encouragement and love of my wife, Dr. Karla Taylor, whose support over the past thirty years has enabled me to bring this study to a conclusion.

Note to the reader: Abbreviations used here are those employed and listed in the *Chicago Hittite Dictionary* (Chicago: The Oriental Institute, 1980–). In transliterations, asterisks mark textual readings that differ from those of published hand copies but are here secured by collation or examination of photographs. Raised ^{er} indicates erasures made by the ancient scribes.

Register of Texts

CTH 718

(with place of recovery)

- 1.A KUB 39.71 + KBo 41.75 + KBo 40.93 (Büyükkale A)
- 1.B KUB 39.85¹ + KBo 39.169 + KUB 39.70 + KBo 39.173 + KUB 32.1 + KUB 39.68² + KUB 39.81 (Büyükkale A)
- 1.C KBo 39.288 + FHG 3 (+) KUB 32.2 (Büyükkale A)
- 1.D omitted³
- 1.E KUB 39.73 (Büyükkale A)
- 1.F HT 5 (unknown)
- 1.G KUB 39.72 (unknown)
- 1.H KUB 39.74 + KUB 39.75 (Büyükkale A)
- 1.J KBo 42.143 (Büyükkale, debris dump)
- 1.K KBo 42.145 (Büyükkale)
- 1.L KBo 45.256 (*Haus am Hang*)
- 1.M KUB 39.89 + KBo 45.257 (*Haus am Hang*)
- 1.N KBo 42.144 (Büyükkale)
- 1.O KBo 47.126 (Büyükkale)
- 1.P KUB 39.92 (*Unterstadt*)
- 1.Q KUB 39.96 i (unknown)
- 1.R KUB 39.90 (Büyükkale A)
- 1.S KBo 7.29 (Büyükkale A)
- 2.A KUB 39.78 (Büyükkale A)
- 2.B KUB 39.80 (Büyükkale A)

Unplaced Fragments

- F1 KUB 39.94 + KBo 17.97 (Büyükkale H)
- F2 KUB 32.3 (Büyükkale A)

1. Join made by R. Strauß and F. Lume, listed in the *Konkordanz* on the Hethitologie Portal Mainz: <http://www.hethport.uni-wuerzburg.de/HPM/hethportlinks.html>. In Beckman 2002, KUB 39.85 is given as Text D. I became aware of this join only at a late stage in the preparation of this edition and have opted not to renumber the duplicates and totally rework the indexes.

2. This fragment was physically joined by me to KUB 39.70 in November 2007. In addition, KBo 39.173 directly touches the right-hand column, although the point of contact is so small that it is not possible to fit the pieces permanently.

3. See n. 1 above.

F3	KUB 39.69 (Büyükkale B)
F4	KUB 39.76 (Büyükkale A)
F5a	KUB 39.77 (Büyükkale A)
F5b	KUB 39.79 (Büyükkale E)
F6	KUB 39.82 (Büyükkale A)
F7	KUB 39.83 (Büyükkale A)
F8	KUB 39.84 (unknown)
F9	KUB 39.86 (<i>Haus am Hang</i>)
F10	KUB 39.88 (<i>Haus am Hang</i>)
F11	KUB 39.93 (unknown)
F12	KUB 39.95 (unknown)
F13	KUB 39.96 iv (unknown)
F14	KBo 39.172 (<i>Tempel I</i>)
F15	645/z (<i>Tempel I</i>)
F16a	KBo 43.214 (Büyükkale D)
F16b	Bo 5664 (unknown)
F17	KBo 32.206 (<i>Tempel XX</i>)
F18	KBo 45.258 (<i>Haus am Hang</i>)
F19	KUB 60.42 (unknown)
F20	Bo 9382 (unknown)
F21	KBo 49.202 (<i>Haus am Hang</i>)
F22	KBo 56.208 (<i>Haus am Hang</i>)
F23	KBo 42.142 (Büyükkale)

Table 1. Manuscripts of Text 1

§	1.A	1.B	1.C	1.E	1.F	1.G	1.H	1.J	1.K	1.L	1.M	1.N	1.O	1.P	1.Q
1	x														
2	x														
3	x												x		
4	x									x			x		
ca. 20 lines lost															
5'	x														
6'	x														
7'	x	x							x						
8'	x	x							x						
9'	x	x							x						
10'	x	x							x						
11'	x	—													
12'	x	x													
13'	x	x													
14'	x	x													
15'	x	x													
16'	x	x													
17'	x	—													
18'	x	x													
19'	x	x						x							
19'a	—	x						x							
20'	x	x	x					x							
21'	x	x	x												
22'	x	x	x			x					x				
23'	x	x	x			x					x				
24'	x		x			x					x	x			
25'	x	x	x			x					x	x			
26'	x	x	x			x						x			
27'	x	x	x			x									x
27'a	—	—	x			—									—
27'b	—	—	x			—									—
28'	x	x				x								x	x
29'	x	x					x							x	x
30'	x	x					x								
31'	x	x													
32'	x														
33'	x														
34'	x														
35'	x			x											
36'	x			x											
37'	x			x											
ca. 30 lines lost															

Legend: — = § omitted

Table 1. Manuscripts of Text 1 (cont.)

§	1.B	1.F	1.H	1.R	1.S
38'		x			
39'		x	x		
40'	x	x	x		
41'	x	x	x		
42'	x	x	x		
43'	x	x			
44'	x				
45'	x				
46'	x				
47'	x				
48'	x				
49'	x				
50'	x				
gap of uncertain length					
1*	x			x	
2*	x			x	x
3*	x			x	x
4*	x		x	x	x
5*	x			x	x
6*	x			x	x
7*	—			x	x

Introduction

The Ritual Texts from Hattusa

The archives of the Hittite capital Hattusa (modern Boğazköy/Boğazkale) have yielded hundreds of prescriptive religious ceremonial texts, the largest corpus of this sort of material yet known from the Near East of the second millennium B.C.E.¹ Among these compositions, the ancients differentiated between “festivals” (labeled with the Sumerogram EZEN) and “rituals” (SISKUR or SÍSKUR). Modern scholars have observed that, with rare exceptions, *festivals* are ceremonies of the state cult, to be performed periodically—monthly, yearly, or on the occasion of particular recurrent natural events (e.g., Festival of the [Appearance of] the Crocus) or agricultural activities (e.g., Festival of the Cutting of the Grapes).² In contrast, *rituals* are to be carried out only in response to special crises affecting an individual or group—impotence, miscarriage, strife within a family, a lost battle, and so on.

While many rites in this latter group could in principle have been conducted on behalf of any member of Hittite society,³ their presence in the royal archives demonstrates that they had been collected by the palace bureaucracy for use should the problems that they deal with arise for the monarch or members of the inner royal family.⁴ A great many of these rituals are attributed to particular magical practitioners at home in widely scattered locations within the Hittite Empire, so we may conclude that an effort had been made to gather the combined wisdom of the realm to ameliorate the potential sufferings of the rulers. In this connection, it should be noted that the Hittite king served as the point of contact between the world of men and the sphere of their divine masters⁵ and that any blemish or offense adhering to the ruler or his closest associates could potentially have negative consequences for everyone in Hittite society.

The composition edited here straddles the categories of *festival* and *ritual*. Clearly intended specifically to eliminate the sins (see Text 1 §14'; Text 2 §§5', 15'; F10 §5'; F12 §2') of a member of the royal family (see Text 2 §§5', 15'; F10 §5'), it is termed—or at least includes—a “festival” (Text 1.A i 9). Since at least one Hittite king, Mursili II, felt that people in general were intrinsically untrustworthy,⁶ perhaps CTH 718 was performed periodically in order to remove the pollution caused by the offenses inevitably committed—even if at times unknowingly—by the monarch and his kin in the course of their daily activities.

1. For a survey of Hittite religion, see Beckman 2013b.

2. See in general Güterbock 1970.

3. The patient is usually designated by the impersonal expression EN.SISKUR/SÍSKUR, “ritual patron; offerant.”

4. For this phenomenon in regard to the particular class of birth rituals, see Beckman 1983: 249.

5. On this interdependence and on the role of speech in negotiating it, see Beckman 1999b.

6. Rumors arise *antuḫšatarra kuit maršahḫan*, “because humankind is treacherous,” KBo 5.13 (CTH 68) iv 8–9. For full translation of this treaty, see Beckman 1999c: 74–82; cf. also CHD L–N, 195–96.

The babilili-Ritual

The men of Hatti believed that deities were most effectively addressed in their native languages,⁷ and consequently Hittite-language rituals often include text in foreign idioms,⁸ including Hattic, Palaic, Luwian, and Hurrian, but only three such compositions—the present text, CTH 432 (for the treatment of depression; see Beckman 2007), and the temple-establishment ceremony CTH 481—feature passages in Akkadian.⁹ Those in CTH 718 are by far the most numerous and extensive, and it is this very characteristic that has led Hittitologists to refer to this composition as the “*babilili*-ritual,” after the Hittite adverb introducing material quoted in the Akkadian tongue.

The best-preserved representative of this rite is the almost complete Text 1.A (KUB 39.71 + KBo 40.93), of which we possess at least parts of 220 of an estimated original 240 lines. The tablet is well written and was baked in antiquity¹⁰ to produce a reference work for long-term use. Along with its 16 duplicates,¹¹ it presents the program for the second day of the ritual regime. Text 1.B and duplicates 1.F, 1.H, 1.R, and 1.S¹² carry the cultic narrative beyond the ceremonies contained in Text 1.A, adding 153 lines and bringing the ordered material to 373 lines. CTH 718 is thus one of the longest ritual compositions known from the Hittite capital.¹³

In addition, there is a parallel Text 2, preserved in two copies, that diverges from Text 1 after the initial two paragraphs. Finally, we have 23 fragments of various length, each of which might belong to either our Text 1 or Text 2, to the lost program of the first day, or even to missing later tablets. Some of these include ritual acts or incantations not represented in Text 1 or the more fragmentary Text 2, suggesting that a substantial portion of the text has yet to be recovered.

Archaeological Location of the Tablets

As can be seen from the register of texts above,¹⁴ the primary manuscripts 1.A and 1.B as well as the great majority of duplicates and fragments of CTH 718 were found in Building A on the citadel,

7. The pantheon of the Hittites grew by accretion as the kings of Hatti expanded their domain through the absorption of territories in central, west-central, and south-central Anatolia and northern Syria. Instead of imposing their own religious conceptions on conquered regions, the Hittites identified local gods with their own deities through syncretism or simply added them to the imperial roster. See Karasu 2003.

8. For lack of a better term, in this work I refer to the prescribed oral portions of these ceremonies, no matter how brief some may be, as *incantations*.

9. Of course, the ubiquitous employment of Akkadograms in expressing underlying Hittite words is not relevant here. On the use of Akkadian in other textual genres produced in Hatti, including international treaties, diplomatic correspondence, and internal edicts, see Beckman forthcoming.

10. Note the small holes made in the tablet by the scribe, for example in the intercolumnium between columns i and ii, to lessen the chance of the loss of surface during firing. Such holes are common in tablets from the Assyrian libraries of the first millennium but rare at Boğazköy.

11. There were at least five different manuscripts of this tablet, as can be seen from table 1 above, and from the transliterations of §§22'–23' and 26' below.

12. In Beckman 2002: 35, I assigned KBo 7.29 (now 1.S), KUB 39.90 (1.R), and KUB 39.75 to a parallel “Text 3,” but the join established between the last-mentioned piece with KUB 39.74, together now constituting 1.H, demonstrates that these are instead duplicates of Text 1.A.

13. I do not include here the ceremonies of the state cult and the multiday royal funerary rites (CTH 450).

14. This information has been drawn from Silvin Košák's *Konkordance der hethitischen Texte* on the Hethitologie Portal Mainz.

Büyükale, which housed the Hittite palace library (Kořak 1995; Alaura 2001: 25; van den Hout 2008a: 215–18). Pieces from elsewhere on Büyükale may well have migrated from this repository over the centuries following the abandonment of the Hittite capital. Eight fragments were recovered from the late empire administrative center located in the *Haus am Hang* (see van den Hout 2008b: 92–93), making it likely that a version of the composition was on hand here as well.

Dating of the Text

Almost all of the tablets and fragments belonging to CTH 718 were inscribed in the empire period; some (e.g., 1.M, F24) clearly belong to the very latest stages of the use of the script. Two fragments (F17, F18) seem to show Middle Script, but they are both so small that certainty is impossible. In any event, the verbal morphology, grammar, and vocabulary of this text provide no reason to posit composition before the middle of the fourteenth century. That is, in its current shape, CTH 718 is a work of the empire period.

The Central Deity

The divine figure to whom this rite is addressed is the *IřTAR*-type Pirinkir,¹⁵ equated in the AN = Anum list from Meskene/Emar with Nin.si₄.an.na.¹⁶ In turn, standard An = Anum defines ^dNin.si₄.an.na as ^dIřtar MUL.¹⁷ That is, Pirinkir is a star, in all probability our Venus or morning star (Heimpel 1982: 22). This fits well with her occasional representation in Hittite sources as a disc (Ař.ME)¹⁸ of precious metal and with the ornamentation of her image in CTH 481 by several *wannupařtalli*-, “stars.”¹⁹ Note also that rites performed on behalf of Pirinkir, in our ritual and elsewhere, often involve activities at night and on the roof, “under the stars.”²⁰

Already in 1929, F. W. König proposed the identification of this goddess with the Elamite deity ^dPini(n)kir (König 1928–29). This suggestion finds welcome confirmation in one of our *babili*-incantations: “. . . O Iřtar, [let] řin, your father, [eat]! Let Ningal, your mother, <eat> well! Let řamař, your twin, eat! Let Ellabrat, your vizier, eat! Let Ea, the King, your creator, eat! . . . O my Elamite Goddess, let them lift up . . .” (I.1.B.6).²¹

Elsewhere in the Hittite ritual corpus, worship in the temple of DINGIR.GE₆ is directed to both “the deity” (DINGIR^{LIM}) and to Pirinkir, suggesting if not proving, that Pirinkir is to be identified with this variety of *IřTAR*. In any event, Carruba’s understanding of DINGIR.GE₆ as “Deity of the Night” (1957–71), although questioned by Ünal (1993), is certainly correct. In another context, the second heterogram of the expression DINGIR-LUM GE₆-řI must be interpreted as MÜřI, “of the night.” In

15. For a fuller treatment of this figure, see Beckman 1999a.

16. According to Laroche, GLH 201, the entry for Pirinkir (no. 185) of the reconstructed series from the Middle Euphrates links Sumerian Nin.si₄.an.na to Hurrian ^dWi-re-en-gi-ru-un. Unfortunately, the text as presented by Arnaud 1987: 34–36 does not include the Hurrian portion.

17. Lidtke 1998: 160, Tablet IV l. 172.

18. KUB 29.4 i 13: 1 Ař.ME KÜ.SIG₁₇ řA 1 GÍN řUM-řU ^dPi-ri-in-kir.

19. KUB 29.4 i 11. See n. 22 below, and for a translation of the entire text, see Beckman 2010b: 80–85.

20. For example, Text 1.A i 22 (§3). See KUB 29.4 (CTH 481) i 62–63: (They take the ritual materials) *na-at-řa-an řu-uř-ři ti-an-ři na-at řA-PAL MUL.ři.A ře-eř-ři*.

21. Sigla of this shape refer to the categorization in “The Incantations,” below (pp. 73–79).

a program for the expansion of her cult (CTH 481), the brand-new image of DINGIR.GE₆ created for the new temple is also readily recognizable as a rendering of the firmament above with its lights: “The smiths fashion the deity in gold. . . . Stuck on her back like beads are sun-discs of gold, lapis-lazuli, carnelian, “Babylon-stone,” chalcedony(?), quartz, and alabaster, as well as life-symbol(s) and morning stars of silver and gold.”²²

Considering what we have seen of the origins of Pirinkir, it is significant that in this very composition (CTH 481) DINGIR.GE₆ is summoned “from Agade, Babylon, Susa, Elam, (and) Hursagkamma (i.e., Kish)—the city that you love.”²³ Pirinkir was clearly a newcomer to central Anatolia from the southeast.

The Ritual Program

The action of the well-preserved second day centers on a meal offered to Pirinkir that is interrupted at frequent intervals by incantations explicating the activities and requesting favors in return. Initially, a *katra*-woman goes to draw “water of purification,” making suitable offerings at the spring. This water is then employed throughout the ceremonies by the priest and the ritual patron, who might be any member of the royal family (see Text 1 §47’, Text 2 §14’). The aromatic *lueššar* is burned before the goddess, who also receives libations of beer. A sheep is dedicated, butchered, cooked, and served, accompanied by baked goods. The priest performs a waving ceremony with fish and a rite of analogic magic featuring a model boat.

Near the end of the day, the scene shifts to a river bank, where two additional sheep, one for the deity and one for the ritual patron, are introduced as substitutes. Unfortunately, the ultimate disposition—slaughter or dispatch into the wilderness²⁴—is obscured by a break in the text.

Since any or all of the unplaced fragments might have been part of the text for the rites of the initial day, we cannot determine whether the *babilili*-ritual extended into a third or even further days.

The Cultural Milieu

The significant similarities in ritual action and materials shared by CTH 718 with CTH 481 and 482 have led some scholars to see one or both of these latter compositions as part of the *babilili*-text.²⁵

22. KUB 29.4 (CTH 481) i 6, 8–11:

6. LÚ.MEŠSIMUG.A-ma DINGIR-LAM KÙ.SIG₁₇ i-en-zi A-NA DINGIR-LIM-ma
7. . . . EGIR-an iš-ga-ra-an-ta-ya-aš-ši
8. NA₄ku-un-na-na-aš ma-aḫ-ḫa-an ŠA KÙ.SIG₁₇ NA₄ZA.GÌN
9. NA₄GUG NA₄KÁ.DINGIR.RA NA₄NÍR NA₄DU₈.ŠÚ.A NA₄AŠ.NU₁₁.GAL
10. AŠ.ME.ḪI.A ZI-TUM MULwa-an-nu-up-pa-aš-tal-li-iš-ša ŠA KÙ.BABBAR KÙ.SIG₁₇

23. KUB 29.4 iii 43–45:

43. . . . URU₁A-ag-ga-ta-aš URU₁KÁ.DINGIR-RA-aš
44. URU₁Šu-u-ša-aš URU₁E-lam-ta-aš URU₁ḪUR.SAG.KALAM.MA-aš
45. I-NA URU-LIM ŠA TA-RA-AM-MI . . .

This final clause is the only portion of this text in Akkadian. Richard Beal makes the interesting observation that Nineveh is not among the towns mentioned here.

24. On scapegoats in Hittite ritual, see Strauß 2006: 119–26.

25. For example, Kümmel 1969: 323, who suggests that CTH 482 may be the program for the missing first day of CTH 718.

But while all of these works undoubtedly come from the same ritual “workshop,” a direct connection is most unlikely since their concerns are so varied. In particular, CTH 481 details the installation of an *IŠTAR*-avatar in a new temple as part of the expansion of her cult, while CTH 482 presents a reformation in the routine liturgy of a similar divine figure.²⁶ In contrast, the goal of the *babili*-ritual is the purification of a member of the royal family from the pollution of sin (see Text 2 §§5', 15'; F10 §5'), an objective sought with the aid of the same type of goddess.

Students of Hittite religion will immediately recognize that the ritual program on display here is rooted in the magico-religious tradition of Kizzuwatna, the Hurrian-influenced culture of Cilicia and adjacent northwestern Syria.²⁷ It is difficult to trace this body of praxis further back in time or place beyond Kizzuwatna and neighboring regions of Syria due to the paucity of detailed evidence for ritual performance in cuneiform archives other than those of Boğazköy before the first millennium. Neither the ritual corpus from Emar on the Middle Euphrates²⁸ nor the handful of ceremonies known from earlier Mari²⁹ offer significant points of comparison,³⁰ and the few rather-opaque and laconic earlier sources from Sumer or Babylonia are of little help.

Does the language of the incantations themselves offer any clues?

The Akkadian of the Incantations

The Akkadian language of the magical speeches here is not the dialect familiar from the treaties and diplomatic correspondence of the Hittite Empire.³¹ This much is certain from the rather consistent employment of the correct forms of the verb and pronouns of the second-person feminine singular in addresses to the goddess.

Two features in particular show that the language should nonetheless be categorized fundamentally as what Huehnergard (1983: 35–43) terms “West Peripheral Akkadian.” These characteristics are a general indifference to the inherent voiced or voiceless value of a syllabic sign (in the Mesopotamian system) and a tendency to write, and probably pronounce, *sameks* with syllabograms indicating *šin*. The best example of this second feature here is the frequent—and consistent—writing *MI-I-ŠI*, “you (fem.) wash!” (see indexes for attestations). It is significant that the only examples cited by the CAD (M/2 30–33) of *mesû* written with *šin* are from Alalakh and Ugarit.

On the other hand, several Assyrianisms may be recognized: (1) the construct form *BĒLAT* alongside *BĒLET* (see indexes); (2) the D-imperative *PAṬ(T)ER* (III.A.2); (3) the plurals *ILĀNI* and *ŠARRĀNI* (I.1.A.2, I.1.B.2, I.1.C.1, and I.1.D.2); and perhaps (4) the Š-imperative *ŠAKKILĀ* (I.1.B.4).

The final feature of the Akkadian to be considered here is an unusual feminine-plural nominative manifestation of the determinative pronoun *ŠĀTU*, written *ŠA-A-TÙ* (see indexes). Von Soden (1931: 196; GAG §46; AHW 1199a [cited as “ZA 44, 32, 3”]) records only one attestation of *šātu*,

26. Miller 2004: part 3.

27. For expansive considerations of this tradition, see Miller 2004; and Strauß 2006.

28. For an overview of this extensive body of texts, see Fleming 1992; and 2000.

29. See Durand and Guichard 1997.

30. From northern Syria, note only ALT *126; see Janowski and Wilhelm 1993: 152–57. This Alalakh text shows many similarities with the Kizzuwatnaean texts from Hattusa, particularly in its use of Hurrian vocabulary.

Hurrian influence may also be observed in the religious life of Ugarit (see del Olmo Lete 1999: esp. 203–7), but because I am not a competent authority on the alphabetic texts, I do not take them into consideration here.

31. On this “scribolect,” see Beckman forthcoming.

in an Old Babylonian hymn to Nanaya.³² Unless it is a back-formation,³³ this grammatical element belongs to a period earlier than the Late Bronze Age.

Thus there is some indication that the Akkadian of our incantations goes back in time, probably to the Old Babylonian period,³⁴ and that the incantations followed a circuitous path to Hattusa. Since, as we have seen above, many of the ritual practices of this and related compositions reveal a Hurrian background,³⁵ it is probable that Mittani or one of its cultural dependencies in Syria or southeastern Anatolia was a station on this journey. Unfortunately, this must remain only a hypothesis, since we have as yet recovered little to nothing in the way of Akkadian- or Hurrian-language religious texts from northern Syria or Kizzuwatna in the Late Bronze Age.³⁶

For the relationship of the incantations of CTH 718 to those of the Mesopotamian tradition, see the chapter entitled “The Incantations” below.

32. VS 10, 215, line 3 (Samsuiluna): *ša-tu ki-ma ar-ḫi-im a-na-ṭa-li-im*.

33. Note that *šātu* in the line quoted in n. 2 is singular, whereas in our context it is plural and must therefore be transcribed *šātu*.

34. See also p. 74 below.

35. Note also that the deity is addressed as “[Queen(?)] of Nineveh” in I.1.E.1. On the *IŠTAR* of this city as a Hurrian divinity, see Beckman 1998.

36. The transmission of Mesopotamian cultural property via Hurrian middlemen and its attendant modification is also to be seen in the Hittite reception of Babylonian techniques of extispicy; see Haas 2008: 6, 56–61.

The Main Texts: Transliterations

CTH 718.1

- 1.A i §1
1. [I]-NA UD.2.KAM ma-a-an l[u-uk-kat-ta ^dUTU-uš na-a-ú-i]
 2. [ú]-up-zi nu-za EN.SÍSKUR [wa-ar-ap-zi ^{LÚ.MEŠ}ša-ku-né-e-eš-ša]
 3. [k]u-i-e-eš A-NA EN.SÍSK[UR an-da ú-e-ri-ya-an-te-eš e-šir]
 4. nu-za a-pé-e-ya wa-ar-pa-a[n-zi . . .]
 5. ^{LÚ.MEŠ}ša-ku-né-e-eš nu É[.DINGIR^{LIM?} . . .]
 6. wa-ar-pa-an-zi ú-li-^rhi-in^r[-ma^r(-). . .]
 7. ku-e-ez IŠ-TU GAD an-da ka[-ri-ya-an-za^r I-NA . . .]
 8. ša-a-ḫa-an-zi ma-aḫ-ḫa-an-ma [ne-ku-uz me-ḫur MUL]
 9. wa-at-ku-uz-zi nu ^{SISKUR_x1}[- . . . i-ya-an-zi^r]
-
- §2
10. nu ki-i da-an-zi 2 TÚG 1 TÚG [. . . 1 TÚG . . .]
 11. 4 GÍN KÙ.BABBAR Ì.DÙG.GA te-pu 3 TÚ[G . . . 1 tar-pa-la-aš SÍG]
 12. SA₅ 1 tar-pa-la-aš SÍG ZA.GÌN 1 tar-pa[-la-aš SÍG ḪA-ŠAR-TU₄]
 13. 3 ^{GADA}gaz-za-ar-nu-ul 3 ^{SÍG^rki^r}[-iš-ri-iš 3 TÚG^rku-re-eš-šar^r (quantity)]
 14. Ì.NUN 3 ^{DUG}ḪAL-TI-^rIK-KU-TU₄ 3^r[^{DUG}KU-KU-UB GEŠTIN^r]
 15. 3 ^{GIŠ}kur-ši-iš AD.KID 1-NU-TIM x [. . . N ^{NINDA} . . .]
 16. ŠA ½ ŠA-A-TI 1 NINDA.GÚG ŠA ½ Š[A-A-TI N ^{NINDA} . . .]
 17. ŠA^r ½ UP-NI 3 NINDA.GUR₄.RA tar-na-aš^r 3^r[^{NINDA} . . .]
 18. 30 NINDA.SIG 3 ḫa-ti-an-te-eš₁₇ 3 U[DU^r . . .]
 19. ÍD-kán pí-ra-an ^dPí-ri[-in-ki-ir mu-u-ga-a-an-zi^r]
 20. I-NA ŠÀ É.DINGIR^{LIM}-ya-kán k[u- . . . -a]n-zi 6 UDU
 21. na-ak-ku-uš-ši-iš nu ma-a[ḫ-ḫa-an a-ni-ya-at-t]i ḫa-an-da-a-an-zi
-
- §3
22. nam-ma-kán ku-it-ma-an [^dUTU-u]š nu-u-wa še-er nu-za ^{MUNUS}kat-ra-aš
 23. 1 ^{DUG}ḪAL-TI-^rIK-KU-TU₄ 2 'NINDA'[.SIG] 1 ^{DUG}KU-KU-UB GEŠTIN
Ì.DÙG.GA te-pu
 24. da-a-i na-aš še-eḫ-ḫi-il-l[i]-ya-aš ú-e-te-na-aš ḫa-nu-wa-an-zi

1. Photo: a[l^r-.

- 1.A i 25. *pa-iž-zi na-aš-kán ma-aḫ-ḫa[-a]n A-NA PÚ pa-ra-a a-ri nu NINDA.SIG*
 2.A i 1'f. *pa-iž-zi na[-*] / *nu NINDA.SIG.ḪI.A*
- 1.A i 26. *ar-ḫa pá-r-ši-ya-až-zi na-at-kán A-NA PÚ kat-ta-an-ta*
 2.A i 2'. *a[r-*]
- 1.A i 27. *pé-eš-ši-ya-až-zi GEŠTIN-ya-kán kat-ta-an-ta ši-ip-pa-an-ti*
 2.A i 3'. */ pé-eš-ši-ya-až[-*]
- 1.A i 28. *Ì.DÙG.GA-ya-kán kat-ta-[(a)]n-ta za-aḫ-nu-uz-zi nu wa-a-tar ḫa-a-ni*
 1.O 2'f. */ [GEŠ]TIN-ya-kán GAM-^ran⁻[- /]-aḫ-nu-zi nu wa-^ra-tar ḫa^r[-]*
 2.A i 4'. */ Ì.DÙG.GA-ya-kán [*]
- 1.A i 29. *na^{er}-at-kán Ḫi-l[am-n]i ša-ra-a ú-da-i na-at-kán*
 1.O 4'f. *[/]-da-a-i na-at-kán*
 2.A i 5'f. *na-at-kán [/ na-at-kán*
- 1.A i 30. *pu-u-ri-ya-aš AD.KI[D d]a-a-i A-NA ^{DUG}ḪAL-TI-IK-KU-TI-ma-kán*
 1.O 5'f. *^{GIŠ}pu-u[- / -N]A ^{DUG}ḪAL-TI-IK<-KU>-TI-ma-kán an-da*
 2.A i 6'f. *p[u-*] / *an-da*
- 1.A i 31. *<1[?] GADA^{gaž}-za-ar-nu-u[l 1 ta]r-pa-la-aš^{sic} SÍG ZA.GÌN 1 tar-pa-la-aš^{sic} SÍG*
ḪA-ŠAR-^rTU₄^r
 1.O 6'f. *[/]-pa-la-an SÍG ZA.GÌN 1 tar-[]*
 2.A i 7'f. *GADA^{gaž}[- /] / SÍG*
ḪA-ŠAR-^rTU₄^r
- 1.A i 32. *[(1 t)a]r-pa-l[(a-an SÍG SA₅ 1 G)]ÍN KÙ.BABBAR ḫa-ma-an-[k]i*
 1.O 7'. */ [-p]a-la-an SÍG SA₅ 1 GÍN K[Ù.*]
 2.A i 8'. *1 t[ar-*]

§4

- 1.A i 33. *[(ma-aḫ-ḫa-an-ma MUL-aš wa-a)]t-ku-uz-zi nu ^{LÚ}ša-ku-ú-^rné*^r[-eš]*
 1.O 8'. *[-aḫ-ḫa-an-ma MUL-aš wa-a[t-*]
 2.A i 9'. */ ma-aḫ-ḫa-an-ma MUL[-*]
- 1.A i 34. *[(^{GIŠ}BANŠUR AD.KID GADA-it) a]n-da ka-ri-ya-až-^rzi^r*
 1.O 9'. */ [^{GIŠ}B]ANŠUR AD.KID GADA-it [*]
 2.A i 10'. */ ^{GIŠ}BANŠUR AD.KID [*]
- 1.A i 35. *[(A-NA ú-li-ḫi-ya-kán ^{NA4}k)]i-ri-in-ni-in an-^rda ḫa^r-ma-an-ki*
 1.L 1'. *[-^rri-in^r [*]
 1.O 10'. *[-ḫi-ya-kán ^{NA4}ki-r[i-*]
 2.A i 11'f. */ A-NA ú-li-ḫi-y[a-*] / *ḫa-ma-an-ki*
- 1.A i 36. *[(na)-a(t ^{GIŠ}BANŠUR-i d)]a-a-i nam-ma ^{GIŠ}kur-^rši-in^r AD.KID*
 1.L 2'. *[A]D.KID*

1.O	11'.	[-a]t ^{GIŠ} BANŠUR-i d[a*-	]
2.A i	12'.	na-[	]
1.A i	37.	[(da)-a-i nu(-kán kat-ta ki)-i ḥa-a]n-da-a-iṣ-zi 1 ^{DUG} PUR-SÍ-TU ₄	
1.L	2'f.	da[-	/] '1' ^{DUG} PUR<-SÍ>-TU ₄
1.O	12'.	[-kán kat-ta ki-[	]
1.A i	38.	[da-a-i še-er-m(a-kán ^{GIŠ} lu)-u-e-eš-ša)r ḥa-an-da-a-iṣ-zi	
1.L	4'.	[-t]a-iṣ-zi	
1.O	13'.	/ [-m]a-kán ^{GIŠ} lu[-	]
1.A i	39.	[A-NA ^{DUG} PUR-SÍ-TI-ma kat-ta-a]n 1 ^{SÍG} ki-iš-ri-in da-a-i	
1.L	5'.	[-i]š-ri-in [-	]
1.A i	40.	[še-er-ma-kán 1 ^{TÚG} ku-re-eš-šar BABBAR d]a-a-i nam-ma SÍG ZA.GÌN	
1.L	6'.	traces	
1.A i	41.	[SÍG ḤA-ŠAR-TU ₄ SÍG SA ₅ da-a-i'] na-at an-da tar-na-a-i	
	42.	[na-at-kán ^{GIŠ} lu-u-e-eš-ni še-er da-a-i . . .] ^{rGIŠ*} l[u*-u]- ^r e*- ^r [e]š*-šar	
	43.	[. . . nu ^{LÚ} ša-a]n-ku-né-eš	
	44.	[A-WA-TE ^{MEŠ} URU ^{bá} -a-bi-li-li ki-iš-ša-an me-ma]-i	
(approximately 20 lines lost)			
1.A ii	1.	[ma-aḥ-ḥa-an-ma ^{LÚ} ša-an]- ^r ku'-un-né-eš 'A'[-WA-TE ^{MEŠ}]	
§5'	2.	[^{URU} bá-a-bi-li-li me-m]i-ya-u-wa-an-zi z[i-in-na-i]	
	3.	[nu . . . IŠ-TU] É.GAL ŠU.MEŠ-aš wa-a-tar [ú-da-a-i]	
1.A ii	4.	[nu ^{LÚ} ša-an-ku-un-né-e]š ^{URU} bá-a-bi-li-li ki-i[š-ša-an]	
§6'	5.	[me-ma-i MI-I-ŠI Š]U.MEŠ-KI BE-EL-TI MUNUS.LUGAL.GAL Š[U.SI.ḤI.A-KI]	
	6.	[BU-UḤ-ḤA-RI-KI ŠA Š]AP-TI-KI ^{er} ŠU-UK-KI-I[L ₅]	
§7'			
1.A ii	7.	[nu ^{LÚ} ša-an-ku-un-né]-eš ^{GIŠ} lu-e-eš-šar kat-ta tar-na- ^r i'	
1.B i	1'.	[-'kat'-[	]
1.A ii	8.	[nu A-NA DINGIR] ^{LIM} ŠU.MEŠ-aš wa-a-tar IŠ-TU ZA.ḤUM 'KÙ.BABBAR'	
1.B i	2'.	[- ^r aš' [- ^r tar pa-ra-a' ^r [	]
1.K i	1'f.	[/ ŠU.MEŠ-aš ^r wa-a-tar ^r ' [	]
1.A ii	9.	[IGI-an-da ^r e-ep-z]i A-NA EN.SISKUR-ya-kán	
1.B i	2'.	[	]
1.K	2'.	[	]
1.A ii	10.	[a-pé(-ez-pát) IŠ-T]U ZA.ḤUM ŠU.MEŠ-aš wa-a-tar pa-ra-a la-a-ḥu-wa- ^r i'	
1.B i	3'.	/ [-ez-pát IŠ-TU ZA.ḤUM [	]
1.K i	2'f.	[/ IŠ-TU ZA.ḤUM KÙ.BABBAR x [	]

§8'

- 1.A ii 11. [(nu) ^L(ša-an-ku-un-né)]-eš ^{URU}bá-a-bi-li-li ki-iš-ša-an
 1.B i 4'. / [^Lša-^ran^r-ku-un-ni-iš ^{URU}bá[-]
 1.K i 4'. / nu ^{URU}KÁ.DINGIR.RA-li ki-i[š-]
- 1.A ii 12. [me-ma-i MI-(I-ŠI)] ŠU.MEŠ-KI BE-EL-<TI> MUNUS.'LUGAL'.GAL ŠU.SI.ĤI.A-KI
 1.B i 4'f. [] / []-T'-ŠI ŠU.MEŠ-<KI> BE-EL-TI₄ MUNUS.LUGAL[.
 1.K i 4'f. [] / KUR-TI MUNUS.LUGAL.GAL ŠU.SI.ĤI.A-K[I]
- 1.A ii 13. [BU-UĤ-ĤA-RI-KI Š]A ŠAP-TI-KI ŠU-UK-KI-IL₅
 1.B i 5'. []
 1.K i 5'. []

§9'

- 1.A ii 14. [(ma-aĥ-ĥa-an-ma ^{LÚ})]ša-ku-un-né-eš INIM.MEŠ ^{URU}bá-a-bi-li-li
 1.B i 6'. / [-a]ĥ-ĥa-an-ma ^{LÚ}ša-an-ku-u[n-]
 1.K i 6'. / ma-aĥ-ĥa-an-ma ^{LÚ}SANGA-ma ud-d[a-]
- 1.A ii 15. [me-(mi-ya-u-an)]-zi zi-in-na-i
 1.B i 7'. / []-mi-ya-u-an-zi zi-i[n-]
 1.K i 6'f. [] / zi-in-na-i
- 1.A ii 16. [(nu-kán ^{LÚ}ša-an)-ku-un-n]é-eš ZA.ĤUM KÙ.BABBAR ŠA KAŠ šu-u-wa-an-da-an
 1.K i 7'f. nu-kán ^{LÚ}ša-an[-] / ŠA KAŠ ^ršu^r-wa-an-da-an
- 1.A ii 17. ^rda-a-i na^r-a[n-ká]n A-NA EN.SISKUR ŠU-i da-a-i
 1.B i 7'f. [] / [A-N]A EN.SISKUR ZA.ĤUM 'KÙ'[,BABBAR] 'ŠU-i' []
 1.K i 8'. []

§10'

- 1.A ii 18. ku-it-ma-an-ma ^{GIŠ}lu^r-u-^re^r-(eš-šar w)a-^rra^r-a-ni ^{LÚ}NAR-ma
 1.B i 9'. / []-ma-an-ma ^{GI}[Š]^rlu^r-u-e-eš-šar wa-^rra-a-ni^r ^{LÚ}rNAR-ma^r
 1.K i 9'. / ^rku^r-it-ma-an-ma ^{GIŠ}lu-u-e[-]-^ra-ni^r []
- 1.A ii 19. [^{UR}]U^rbá-a-bi-li-li ki[-i(š-ša-an iš-ĥ)]a-mé-eš-ki-iz-zi
 1.B i 10'. [-l]i ^rki^r[-i]š-ša-an iš-ĥa-mi-iš-ki-iz-zi
 1.K i 9'f. [] / []-iš-ša-an iš-ĥa-mi-i[š-]
- 1.A ii 20. [A]N-NA-A ŠA TE-RE-ŠI-'IN-NI BE-EL'-[(AT)] KUR-TI
 1.B i 11'. / []-ŠI-IN-NI <<TE-RE-ŠI-IN-NI>> BE-EL-AT KUR-TI
 1.K i 10'f. [] / TE-RE-ŠI-IN₄-NI BE-EL-[]
- 1.A ii 21. ^rTE^r-RE-ŠI-IN-NI BE-EL-AT KUR.KUR.MEŠ TE-RE-'ŠI-IN-NI^r
 1.B i 5'. / [B]E-EL-AT KUR.K[UR].^rMEŠ^r TE-RE-ŠI-IN-NI
 1.K i 11'f. [] / TE-RE-ŠI-IN₄-NI

- 1.A ii 22. M[(UNUS.L)]UGAL ŠA-ME-E TE-RE-ŠI-IN-NI A-ḪAZ KU-BÁ-A-[(TI)]
 1.B i 12'f. MUNUS.LUGAL / []-BÁ-TI
 1.K i 12'. MUNUS.LUGAL Š[A-]
- 1.A ii 23. TE-RE-ŠI-IN-NI LE-ET A-BI-ŠA TE-RE-ŠI-IN-¹NI¹
 1.B i 13'f. TE-RE-ŠI-IN-NI LE-ET A-BI-ŠA / []
 1.K i 12'f. [] / LE-ET A-BI-ŠA TE-RE-Š[I-]
- 1.A ii 24. Ú-NI-QÁ-MA TE-RE-ŠI-IN-NI AŠ IGI A-YA-AK-KI
 1.B i 14'f. Ú-NI-QÁ-MA TE¹ 2-RE-ŠI-IN-NI AŠ IGI / []
 1.K i 13'f. [] / A-YA-AK-KI
- 1.A ii 25. TA-PU-LI-⟨NI-⟩IN-NI A-ḪAZ A-BU-UK-KI TA-AŠ-MA-E-IN[-NI]
 1.B i 15'. [T]A-PU-LI-IN-NI ← omits
 1.K i 14'. TA-PU-L[I-]³
- 1.A ii 26. TA-AḪ-MA*-AZ-ZA TA-RU-UM-ME-NI TA-NU-NI-MI-IN-N[I]
 1.B i 15'. omits → TA-NU-NI-ME-IN-⟨NI⟩
 1.K i 15'. traces
- 1.A ii 27. NAM-[T]A-RE-E-NI I-NA A-BA-LU*-ŠI-IN GER-RE-E-[T]I
 1.B i 16'. / []-¹E¹-NI I-NA A-¹BA¹-LU-ŠE-IN GER¹⁴ -RE-TI¹⁵
- 1.A ii 28. UR-RI-MA ŠA-LI-ṬÁ-A-TI
 1.B i 17'. / [] ŠA-LI-ṬA-A-TI

§11⁶

- 1.A ii 29. ma-a[h-h]a-an-ma LÚNAR A-WA-TE^{MEŠ} URU¹bá-a-bi-li-li
 30. me-mi-¹ya¹-u-wa-an-zi zi-in-na-i nu-za LÚšá-ku-né-eš
 31. pal-u-w[a⁷-an-z]i e-ep-zi nu-za LÚšá-ku-né-eš

2. Text: KAR-.

3. 1.K iv cannot be placed:

- 1.K iv 1'. ¹ar-ḫa¹ [. . .]
 2'. AN-NI R[A¹- . . .]
 3'. LU-Ú-KU-U[L . . .]

4'. EGIR-ŠU-ma x [. . .]

5'. i-ya-¹al¹-l[a¹(-) . . .]

6'. nu EN.SISKUR x [. . .]

7'. a[r-h]a pa[-iz-z]i [. . .]

Note the apparent 1.sg. precativ in line 3': "let me eat." Nowhere else in our Akkadian incantations is the first person employed.

4. Text: ḪA-.

5. Text: -PA.

6. 1.B omits this paragraph.

7. This and the preceding sign are no longer present on the tablet.

32. 'NINDA' [.SIG da-a]-i na-at ar-ḫa pá-r-ši-ya-a-z-zi
 33. n[a-at-kán^{GI}]Šlu-u-e-eš-ni 'še'[-er] da-a-i

§12'

- 1.A ii 34. E[GIR-ŠU-ma (1 K)]U₆ da-a-'i' [na-an-kán] A-NA DINGIR^{LIM} še-er ar-ḫa
 1.B i 18'f. [] 1 KU₆ IŠ-TU NINDA.SIG ša-ra-a da-a-i / [] DINGIR^{LIM} še-er ar-ḫa
 1.A ii 35. wa-'aḫ'-n[(u-u-z-zi)] n[a-an-ká]n^{GIŠ}lu-u-e-eš-ni še-er da-a-i
 1.B i 19'. wa-aḫ-nu-u-z-zi / ← omits
 1.A ii 36. [E]GIR-Š[U-ma-ká]n 'nam'-ma 1 KU₆ da-a-i na-an-kán A-NA EN.SISKUR
 1.B i 20'. omits → [] E]N.SISKU
 1.A ii 37. še-er 'ar'-ḫa wa-aḫ-nu-u-z-zi nu-uš-ša-an a-pu-u-un-na
 1.B i 20'f. še-er ar-ḫa wa-aḫ-nu-u-z-zi / []
 1.A ii 38. 'GIŠ'lu-u-e-eš-ni še-er da-a-i nu^{DUG}PUR-SÍ-TU₄ ša-ra-a
 1.B i 21'f. [] š]e-er da-a-i nu^{GIŠ}lu-u-e-eš-šar / []
 1.A ii 39. da-a-i kat-ta⁸-an-ma^{SÍG}ki-iš-ri-in e-ep-zi
 1.B i 22'. / [] k]i-'iš'-ri-in e-ep-zi
 1.A ii 40. na-an A-NA EN.SISKUR pa-ra-a e-ep-zi
 1.B i 23'. / [] -e]p-zi⁹

§13'

- 1.A ii 41. EGIR-ŠU-ma^{LÚ}ša-ku-un-né-eš^{TÚG}ku-re-eš-šar BABBAR da-'a-i'
 1.B i 23'f. nam-ma-kán^{LÚ}SANGA-'e'-e[š] / [] d]a-'a-i'
 1.A ii 42. nu EN.SISKUR ku-in ZA.ḪUM KÙ.BABBAR ŠA KAŠ ḫar-[zi]
 1.B i 24'f. 'nu EN'[.SISKU]R / []
 1.A ii 43. na-an-kán A-NA EN.SISKUR <a-pé-e-da-ni> A-NA ZA.ḪUM KÙ.BABBAR
 še-e[r e-ep-zi']
 1.B i 25'f. [] a-pé-e-da-ni / []
 1.A ii 44. ma-aḫ-ḫa-an-ma-za^{GIŠ}lu-u-e-'eš'-na-an-za ar-ḫ[a
 1.B i 26'ff. [] -m]a'^{GIŠ}lu-u-e-eš-šar / [] A]-'NA' DINGIR^{LIM} še-er ar-ḫa / []
 1.A ii 45. na-at A-NA DINGIR^{LIM} še-er ar-ḫa wa-aḫ[(-nu-zi)]
 1.B i 28'. / [] š]e-er ar-ḫa wa-aḫ-nu-zi

§14'

- 1.A ii 46. [ku-it-ma-an-m]a^{GIŠ}lu-u-e-eš-šar wa-aḫ-n[(u-uš-ki-iz-zi)]

8. Collation shows that these signs were inscribed as a ligature.

9. No paragraph stroke in 1.B.

- 1.B i 29'. [] ^{GIŠ}lu-u-^re¹-eš-šar wa-aḥ-nu-uš-ki-iṣ-zi
- 1.A ii 47. [^{LÚ}NAR ^{URU}b]á-a-bi-li-li ki[(-iṣ)-š(a-an ^{SÌR}^{RU})]
- 1.B i 30'. []-li ki-iṣ-[š]a-an ^{SÌR}^{RU}
- 1.A ii 48. [] x BE-EL-AT [KUR-TI ḪI-IṬ-ṬÌ⁷ PU-U(Ṭ-RI)]
- 1.B i 31'. [] PU-UṬ-RI
- 1.A ii 49. [(MUNUS.LUGAL ŠA-ME-E AR-NI)] P[(U)]-^rUṬ¹-[(RI)]
- 1.B i 31'. MUNUS.LUGAL ŠA-ME-^rE AR¹-NI^{er} PU-UṬ-RI
-
- §15'
- 1.A ii 50. [ma-aḥ-ḥa-an]-^rma e-ni¹ A-[(W)]A-[(T)]E^{MEŠ} ^{URU}bá-a-b[(i)-li-(li)]
- 1.B i 32'. [] ^re¹-ni A-WA-TE^{MEŠ} ^{URU}bá-bi-[]-li
- 1.A ii 51. [^{LÚ}NAR me-mi-ya-u-wa-a]n-zi z[(i-i)]n-[(n)]a-i nu ^{GIŠ}lu-^re¹[-eš-šar^{LÚ}ša-ku-un-né-eš]
- 1.B i 33'. []-zi i-ṣi-in-na-a-i nu-ká[n ^{LÚ}]SANGA-niš
- 1.A ii 52. [ša-ra-a da]-a-i na-at-kán ^{GI}kur-ši kat-t[(a da-a-i)]
- 1.B i 34'. [] ^{GI}kur-ši kat-ta da-^ra-i¹⁰
-
- §16'
- 1.A ii 53. [nu-kán ^{LÚ}ša-ku-u]n-né-eš A-NA EN.SISKUR ZA.ḪUM ar-^rḥa¹ [(da-a-i)]
- 1.B i 34'f. ← omits → ^rA-NA¹ EN.SISKUR / [] KAŠ ar-ḥa da-a-i
- 1.A ii 54. [(nu-kán ^{GIŠ}lu)-u-e-e(š-ni) a]n-da ši-ip-pa-an-da-a-i
- 1.B i 35'f. nu-kán ^{GIŠ}lu[]-e[š-ni / []]-ti
- 1.A ii 55. [(na-at-kán ki-iṣ-t)]a-nu-uṣ-zi na-at ta-ma-^riš¹
- 1.B i 36'. na-at-kán ki-iṣ-ta-nu-zi na-[at] ← omits
- 1.A ii 56. [^{LÚ}ša-ku-un-né-eš š(a-r)]a-a da-a-i
- 1.B i 36'f. omits → š[a-ra-a / []]
- 1.A ii 57. [na(-at-kán IZI-i) a]n-da iṣ-ḥu-u-wa-i
- 1.B i 37'. []-at-kán IZI-i iṣ-ḥu-u-wa-a-i¹¹
-
- §17'¹²
- 1.A ii 58. [ma-a-an¹ ° ° ° ° -y]a-aṣ-zi ^{LÚ}ša-ku-né-eš-ma-kán
59. [ki-i Ú-NU]-UT ḥa-an-da-a-iṣ-zi 2 ZA.ḪUM KÙ.BABBAR-m[a¹]
60. [da-a-i nu-kán 1-an] IŠ-TU KAŠ šu-un-na-a-i
61. [nu-kán 1-a]n IŠ-TU A šu-un-na-a-i
62. [na-at-kán ^{GI}ku]r-ši kat-ta-an da-a-i
-

10. No paragraph stroke in 1.B.

11. No paragraph stroke in 1.B.

12. 1.B omits this paragraph.

§18'

- 1.A ii 63. [◦ ◦ ◦ ◦ da]-a-i nu-kán MUN iš-ḫu-wa-a-i
 1.B i 37'f. nam-ma-kán NIN[DA].SIG / [ku-e-d]a-ni MUN iš-ḫu-wa-a-an
- 1.A ii 64. [◦ ◦ ◦ ◦]-kán še-er GÍR da-a-i na^{er}-at-kán kur-ši^{er} da-a-i
 1.B i 38'f. na-at-kán ^Gkur-š[a-a]z / [ar-ḫ]a da-a-i še-er-ma-kán GÍR da-a-i ← omits
- 1.A ii 65. [◦ ◦ ◦ ◦ EN.SISK]UR pa-ra-a ḫal-za-a-i nu 1-EN UDU
 1.B i 39'. omits → nu <1-EN UDU>
- 1.A iii 1. 'u'-[(un-ni-ya-an-zi nu)]-'za'^{LÚ}ša-ku-un-n[é-eš (ZA.ḪUM KÙ.BABBAR)]
 1.B i 40'. u-un-ni-ya-an-zi nu-za ^{LÚ}SANGA-niš ZA.ḪUM KÙ.BABBAR
- 1.A iii 2. Š[(A ME-E da)-a-i (NINDA.SI)]G-ya-kán ŠA MUN G[(ÍR-ya)]
 1.B i 40'f. ŠA ME-E da-[] / NINDA.SIG-ya-aš-ša-an ŠA MUN GÍR-ya
- 1.A iii 3. an-d[(a e-ep-zi)i] nu A-NA DINGIR^{LIM} ŠU.MEŠ-a[(š wa-a-tar)]
 1.B i 41'f. an-da e-ep-zi[i] / nu A-NA DINGIR^{LIM} ŠU.MEŠ-aš wa-a-tar
- 1.A iii 4. pa-r[(a-a e-ep-zi) A-N]A UDU-ya-kán Û A-N[A EN.SISKUR]
 1.B i 42'f. pa-ra-a e-ep-zi / []
- 1.A iii 5. še-er [ar(-ḫa pa-ap-pár-aš-zi)]i A-NA EN.SISKUR-ya[-kán ^{LÚ}ša-ku-un-né-eš]
 1.B ii 1f. []-'ḫa' pa-ap-pár-aš-zi / [^{LÚ}SANG]A-niš
- 1.A iii 6. a-pé[-e-ez-pát IŠ-TU ZA].ḪUM KÙ.BABBAR ŠU.MEŠ-aš 'wa'-a[-tar]
 1.B ii 3. / [-a]š wa-a-tar
- 1.A iii 7. pa-r[a-a la-a-ḫu-w(a-a-i)]
 1.B ii 4. [-w]a-a-i

§19'

- 1.A iii 8. [n]u ^{LÚ}ša-'ku'-un-'né-eš^{URU} bá-a-bi-li-li ki-iš-š[(a-an me-ma-i)]
 1.B ii 5. [-š]a-an me-ma-i
- 1.J 1'f. [-a]n'-ku'-n[i-]
- 1.A iii 9. MI-I-ŠI ŠU.ḪI.A-KI BE-EL-TI₄ MUNUS.LUGAL.GAL ŠU.SI.ḪI.A-KI
 BU-UḪ-ḪA-R[(I-KI)]
 1.B ii 6f. []-TI₄ MUNUS.LUGAL.GAL / []-KI
- 1.J 2'f. []-I-ŠI 'ŠU.MEŠ-KI' B[E-
 /[-U]Ḫ-ḪA-RI-KI
- 1.A iii 10. ŠA ŠAP-TI-KI ŠU-UK-KI-IL₅
 1.B ii 8. / [-U]K-KI-IL₅
- 1.J 3'. ŠA ŠAP[-

§19a

- 1.B ii 9. [m(a-aḥ-ḥa-an-ma^{LÚ}ša-a)n-ku-un-ni-iš] A-WA-TE^{MEŠ}
 1.J 4'. [m]a-aḥ-ḥa-an-ma^{LÚ}ša-a[n-]
 1.B ii 10. [^{URU}bá-bi]-li-li [me-m(i-y)]a-u-wa-an-zi
 1.J 4'f. [/ -m]i-ya-u-an-zi
 1.B ii 11. [(zi)-in-na-a-i]
 1.J 5'. zi-[]¹³
-

§20'

- 1.A iii 11. EGIR-ŠU-ma-kán^{LÚ}ša-ku-un-né-eš ZA.ḤUM KÙ.BABBAR ŠA KAŠ
 1.B ii 11f. [-an]-da-ma-kán^{LÚ}SANGA-niš / []
 1.C ii¹⁴ 1'. [] da-a-i¹⁵
 1.J 5'f. [/] KÙ.BABBAR 'ŠA' KAŠ
 1.A iii 12. A-NA EN.SISKUR ŠU-i da-a-i nu-za^{LÚ}ša-ku-ni-iš NINDA.SIG
 1.B ii 12f. 'A'-NA EN.SISKUR ŠU-i / [-i]š 'NINDA.SIG'^{1er}
 1.C ii² 2'f. [] da-a-i nam-ma^{LÚ}SANGA-niš / [SI]G²
 1.J 6'f. A[- / []^{LÚ}ša-an[-]-iš¹⁶ []
 1.A iii 13. ŠA MUN GÍR-ya da-a-i na-at A-NA UDU še-er DIB-zi
 1.B ii 14f. [] / [] 'e'-ep-z[i]
 1.C ii² 3'f. [] GÍR da-a-i / []
 1.A iii 14. nu-kán EN.SISKUR UDU ši-ip-pa-an-da-'a-i'
 1.B ii 15f. [] / UDU ši-pa-an[-]
 1.C ii² 4'. [-ká]n EN.SISKUR UDU BAL-ti
-

§21'

- 1.A iii 15. nu^{LÚ}ša-ku-un-ni-iš^{URU}bá-a-bi-li[-li]
 1.B ii 17. nu^{LÚ}SANGA-niš^{rURU}[]
 1.C ii² 5'. []
 1.A iii 16. ki-iš-ša-an me-ma-i MU-UḤ-RI BE-EL-TI₄ DINGIR.MEŠ-N[I]¹⁷
 1.B ii 17f. [] / me-ma-i DINGIR[-LIM²]
 1.C ii² 5'f. ki-iš-ša-an me-ma-i / []-^rKI*¹
 1.A iii 17. Û LUGAL.MEŠ[-NI]
 1.B ii 19. [] / AK-LI LU-'Ú' [ṬA-A-AB]
 1.C ii² 6'. LUGAL.MEŠ<-NI>
-

13. No paragraph stroke in 1.B or 1.J.

14. 1.C i² has only a few unplaceable signs in the intercolumnium: [. . .] x / [. . .]-ma-kán.

15. Placement uncertain.

16. Or -^reš¹?

17. The ends of lines A iii 16–20 have been lost since Otten's copy was made.

§22'

1.A iii	18.	ma-aḥ-ḥa-an-ma ^{LÚ} ša-ku-un-ni-iš A-WA-TE ^{MEŠ}
1.B ii	20.	ma-aḥ-ḥa-an[(-)]
1.C ii?	7'.	[]
1.A iii	19.	^{URU} bá-a-bi-li-li me-mi-ya-u-wa-an-zi zi-in-na[-i]
1.B ii	21f.	^{URU} bá-bi-li[-] / zi-in-n[a-]
1.C ii?	7'f.	^{URU} bá-bi-li-li / me-mi[-]
1.A iii	20.	nu-kán ^{LÚ} ša-ku-un-né-eš A-NA UDU MUN KA _x U-i da-a[-i]
1.B ii	22f.	[] / A-NA UDU MU[N []
1.C ii?	8'f.	nu-kán ^{LÚ} SANGA-niš / A-NA U[DU]
1.G	1'f.	[-k]án ^{LÚ} ša ¹ -k[u- / K]A _x U-i ¹ iš ¹ -ḥu-u-wa- ¹ a ¹ [-i]
1.M	1'f.	[-k]án ^{LÚ} ša-an ¹ -k[u-u]n- ¹ ni ¹ -iš / [-w]a-a-i ¹⁸

§23'

1.A iii	21.	nu ^{LÚ} ša-ku-un-né-eš ^{URU} bá-a<-bi>-li-li ki-iš-š[(a-an)]
1.B ii	24.	/ [^{UR}] ^U bá-b[i-]
1.C ii?	10'.	/ nu ^{LÚ} SANGA-niš [-b]i-l[i-] ki-iš-ša-an
1.G	3'.	[]
1.M	3'.	[]
1.A iii	22.	me-ma-i ṬÁ-BÁ-A- ¹ TÙ ¹ LI-IM ¹ ¹⁹ -ḪU-UR-RA-KI BE-EL-TI ₄ [(MUNUS.LUGAL.GAL)]
1.C ii?	10'f.	me-ma-i /MUN LI-IM- ¹ ḪUR ¹ BE-E[L-] MUNUS.LUGAL.GAL
1.G	3'.	[L]I-IM- ¹ ḪUR BE ¹ -EL-T[I ₄]
1.M	3'f.	[]- ¹ ma ¹ -i MUN LI-IM-ḪUR / [] ²⁰

§24'

1.A iii	23.	ma-aḥ-ḥa-an-ma ^{LÚ} ša-ku-un-ni-iš A-WA-TE ^{MEŠ}
1.C ii?	12'.	ma-aḥ-ḥa-an-ma ^{LÚ} SANGA-niš [A-WA-T]E ^{MEŠ}
1.G	4'.	← omits
1.M	5'.	[] ¹ A-WA ¹ -TE ^{(M)EŠ}
1.A iii	24.	^{URU} bá-a-bi-li-li me-mi-ya-u-wa-an-zi zi-in-n[a]- ¹ i ¹
1.C ii?	12'f.	^{URU} bá-bi-li-li / me-mi-ya-u-an-zi zi-i[n-]-i ²¹
1.G	4'.	← omits →
1.M	5'f.	¹ URU bá-bi¹-l[i]-¹li¹ / []

18. No paragraph stroke in 1.G.

19. Text: IB.

20. No paragraph stroke in 1.G.

21. 1.C ii? 12'f. inserts *nam-ma* ^{LÚ}SANGA-niš / GÍR da-a-i.

1.A iii	25.	<i>nu-kán</i> A-NA 'UDU' A-NA SAG.DU-ŠU ZAG-ni-ya
1.C ii?	13'f.	<i>nu-kán</i> A-NA [UDU A-N]A SAG.DU-ŠU / ZAG-ni-ya
1.G	4'.	[-k]án A-NA UDU A-NA SA[G.DU-
1.M	6'f.	[] 'A-NA' UDU A-NA SAG.'DU'-ŠU / []
1.A iii	26.	^{UZU} <i>pal-ta-ni a-na-ḥi da-a-i na-at-kán</i> A-NA NINDA.SIG
1.C ii?	14'f.	^{UZU} ZAG.UDU-ni [-ḥ]i da-a-i/na-at-kán A-NA NINDA.SIG
1.G	5'.	[-a]t-kán A-NA NINDA.SIG
1.M	7'.	[-a]t-kán A-NA NINDA.SIG
1.A iii	27.	<i>da-a-i na-at-kán</i> ^{DUG} <i>ḥu-u-uṣ-ru-uš-ḥi da-a-i</i>
1.C ii?	15'f.	[] na-at-kán ^{D[UG}]-ru-uš-ḥi / 'da'-a-i
1.G	5'.	d[a-
1.M	7'f.	<i>da-a-i</i> / [] ²²

§25'

1.A iii	28.	<i>nu-kán</i> ^{LÚ} <i>ša-ku-un-né-eš</i> A-NA EN.SISKUR ZA.ḪUM KAŠ
1.C ii?	16.	← omits
1.G	6'.	[-ká]n ^{LÚ} <i>ša-an-ku-ni[š</i>]
1.M	8'.	'nu-kán' A-NA EN.SISKUR ZA.ḪUM KÙ.BABBAR
1.A iii	29.	<i>ar-ḥa da-a-i nu</i> EN.SISKUR EGIR- <i>pa ti-ya-zi</i>
1.C ii?	16.	omits
1.G	6'f.	[]
1.M	9'.	/ []-'a'-i nu EN.SISKUR EGIR- <i>pa ti-ya-aṣ-zi</i>
1.N	1.	[] ti[-]
1.A iii	30.	ZA.ḪUM-ma-kán ^{LÚ} <i>ša-ku-un-ni-iš</i> ^{GI} <i>kur-ši kat-ta da-a-i</i>
1.B ii	25'.	[] / kat-t[a]
1.C ii?	16'.	omits →
1.G	7'.	[-a]n-ku-'nīš' ^{GI} <i>kur-ši</i> [] ²³
1.M	10'.	[-k]u-un-ni-iš kat-ta ^{GI} <i>kur-ši da-a-i</i>
1.N	2.	[^L]šā-an-ku-un-ni-iš kat-ta ^{GI} <i>kur-ši</i> []
1.A iii	31.	UDU-ma-kán ^{LÚ} MUḪALDIM <i>pa-ra-a pé-en-na-i</i>
1.B ii	25'f.	[] / ^{LÚ} M[UḪALDIM]
1.C ii?	16.	<i>nu</i> UDU ^{LÚ} [] <i>pé-en-na-a-i</i>
1.G	7'.	← omits
1.N	3.	[-k]án ^{LÚ} MUḪALDIM <i>pa[- pé]-'e'-da-i</i>
1.A iii	32.	<i>na-an ḥa-at-ta-a-an-zi</i>
1.B ii	27'.	/ na-an []

22. No paragraph stroke in 1.C, 1.G, or 1.M.

23. 1.G and 1.M insert paragraph stroke.

1.C ii?	17'.	/ [n]a-an ḥa-at-t[a-]
1.G	7'.	omits →
1.N	3.	na-[a]n [] ²⁴

§26'

1.A iii	33.	EGIR-ŠU-ma ^{LÚ} ša-ku-un-ni-iš 2 ZA.ḪUM KÙ.BABBAR IŠ-TU KAŠ
1.B ii	28'f.	EGIR-ŠU[-] / ŠA KAŠ
1.C ii?	18'.	← omits
1.G	8'.	[-m]a ^{LÚ} ša-an-ku-ni[š]
1.N	4.	[-m]a ^{LÚ} š[a- .ḪU]M KÙ.BABBAR IŠ-T[U]
1.A iii	34.	Ù IŠ-TU A ḥa-an-da-a-iž-zi IZI-ya-kán
1.B ii	29'f.	[] / 'IZI'-ya-k[án]
1.C ii?	18'.	omits
1.G	9'.	[]-kán
1.N	5.	[]-k]án
1.A iii	35.	^{DUG} ḥu-u-up-ru-uš-ḥi iš-ḥu ¹²⁵ -u-wa-i na-at PA-NI DINGIR ^{LIM} da-a-i
1.B ii	30'f.	[] / iš-ḥu-wa-a[-]
1.C ii?	18'.	omits →
1.G	9'.	ḥu-up-ru-u[š-]
1.N	5.	ḥu-u-up-r[u-]
1.A iii	36.	nu ^{LÚ} MUḪALDIM ^{UZU} šu-up-pa ^{er} ḥu-u-i-ša-wa-až zé-ya-an-da-až
1.B ii	32'f.	nu ^{LÚ} MUḪALDIM ^{UZ} [^U] / zé-ya-an-[]
1.C ii?	17'f.	/ [ma-aḥ-ḥa]-an-ma ^{LÚ} MUḪALDIM / [^{UZ}] ^U šu-up-pa-ya[-a]ž zé-ya-an-ta-až-zi-ya
1.G	10'.	[š]u-up-pa-ya ḥu-e-š[u ¹ -]
1.N	6.	nu ^{LÚ} MUḪALDIM ^U [^{ZU}]
1.A iii	37.	IŠ-TU ^{DUG} DÍLIM.GAL ú-da-i na-at-kán ^{GIŠ} kur-ši kat-ta 'da'-a-i
1.B ii	33'–35'.	[] / ú-da-a-'i' [] / da-a-[i]
1.C ii?	18'f.	[] / [ú]-da-i A-N[A]
1.G	11'.	[]-kán ^{GI} kur-ši GAM []
1.N	7f.	'IŠ-TU' ^{DUG} DÍLIM[.]

§27'

1.A iii	38.	^{LÚ} ša-ku-un-né ^{er} -eš-ma EN.SISKUR pa-ra-a 'ḥal'-za-a-i
1.B ii	36'.	[]
1.C ii?	19'.	← omits →
1.G	12'.	← omits →
1.N	8.	← omits →
1.Q i	1'.	traces

24. No paragraph stroke in 1.C.

25. Text: -RI-.

1.A iii	39.	nu	^{LÚ} ša-ku- ^ṛ un ^ṛ -né-eš IŠ-TU ZA.ḪUM A-NA DINGIR ^{LIM} ŠU.MEŠ-aš
1.B ii	37'f.		traces
1.C ii [?]	19'f.	[	-k]án ^{LÚ} SANGA-niš / [.Ḫ]UM A-N[A]
1.G	12'.	[	^{LÚ} š]a-an-ku-niš IŠ-T[U]
1.N	8f.	nu	^L [^Ú /]-TU ZA [!] .Ḫ[UM]
1.Q i	1'f.	[	] / 'A-NA' DINGIR ^{LIM} ^ṛ ŠU ^ṛ .MEŠ-aš
1.A iii	40.	wa-a-tar	pa-ra-a e-ep-zi A-NA EN.SISKUR-ya-kán
1.B ii	37'f.	[	] / e-ep-zi A-N[A]
1.C ii [?]	20'.	[	] da-a-i ²⁶
1.G	12'f.	[	]
1.N	10.	[	] A-NA EN.S[ISKUR]
1.Q	i 2'.	[	]
1.A iii	41.	a-pé-ez-pát	^ṛ IŠ ^ṛ -TU ZA.ḪUM KÙ.BABBAR ŠU.MEŠ-aš wa-a- ^ṛ tar ^ṛ
1.B ii	39'f.	/ a-pé-ez-pát	I[Š-] / wa-a-tar
1.G	13'.	[	-p]át IŠ-TU ZA.ḪUM []
1.N	11.	[	] w]a-a- ^ṛ tar ^ṛ
1.Q i	3'.	/ a-pé-ez-pát	IŠ-TU Z[A.]
1.A iii	42.	[(pa-r)]	a-a la-a-ḫu-u-[-i]
1.B ii	40'.	pa-ra[-a	]
1.G	13'.	[	]
1.N	12.	[	] - ^ṛ ḫu-u ^ṛ [-]
1.Q i	3'.	[	]

§28'

1.A iii	43.	[(nu ^L)]	^Ú ša-ku-un-n[é-eš (^{URUB})]á-a-bi-li- ^ṛ li ^ṛ ki- ^ṛ iš ^ṛ -š[a-an]
1.B ii	41'.	nu	^{URUB} bá-b[i-]
1.G	13'f.	[	]
1.Q i	4'f.	nu	^{LÚ} ša-an-k[u-] / ki-iš-ša-an

26. 1.C inserts here §§27'a–b, after which it breaks off:

§27'a

C ii [?]	21'.	[	] -a [?] -aš UDU ši-pa-an-ti
	22'.	[	p/ša-r]a-a am-ba-ši<-in> a-ni-ya-az-zi
	23'.	[	] x ^{UZU} GAB ^{UZU} ZAG.UDU
	24'.	[	] A-NA ^{DUG} DÍLIM.GAL da-a-i

§27'b

C ii [?]	25'.	[	NINDA].GUR ₄ .RA šar-la-at-ta-aš
	26'.	[	^{UZU} šu-up-pa ḫu-u-i-ša-wa-az zé-y]a-an-da-az-zi-ya
	27'.	[	ša-ra-a kar-ap-zi na-at [?]] PA-NI DINGIR ^{LIM} da-a-i
	28'.	[	] x

- 1.A iii 44. [me-m]a-i MI-E-ŠI 'ŠU.MEŠ'-KI BE-EL-TI₄^{er←}MUNUS.LUGAL.GAL
ŠU.SI.ĤI.A→^{er}[(-KI)]
1.B ii 41'–43'. [] / MI-I-ŠI []
/ ŠU.SI.MEŠ-K[I]
1.G 14'. []
.M]EŠ-'KI' KI.MIN
1.P 1'. []
]. 'MEŠ-KI' []
1.Q i 5'f. []
/ ŠU.SI.MEŠ-KI []
- 1.A iii 45. [BU-UĤ]-RI-KI ŠA ŠAP-TI-KI ŠU-UK-KI-IL₅
1.B ii 43'f. [] / A-NA ŠA[P-]
1.G 15'. [] ŠU-'UK'-K[I-]
1.P 2'. [] 'ŠU'-U[K-]
1.Q i 6'. []

§29'

- 1.A iii 46. [(ma-aĥ-ĥ)]a-an-ma^{LÚ}ša-ku-un-ni-iš A-WA-TE^{MEŠ}
1.B ii 45'. ma-aĥ-ĥa-an-m[a]
1.P 3'. []^{LÚ}ša-an-k[u-]
1.Q i 7'. ma-aĥ-ĥa-an-m[a]
- 1.A iii 47. [(^{URU}bá)]-'a'-bi-li-li me-mi-ya-u-wa-an-zi zi-in-na-i
1.B ii 46'f. / ^{URU}bá-bi-l[i-] / zi-in-n[a-a-i]
1.P 4'. []-li me-mi-ya-u[-]
1.Q i 8'. / ^{URU}bá-bi-li-l[i]
- 1.A iii 48. [nu^{LÚ}]ša-ku-un-ni-iš ZA.ĤUM KÙ.BABBAR ŠA KAŠ A-NA EN.SISKUR
1.B ii 47'f. [] / A-NA EN.SISK[UR]
1.H ii 1'f. []]. 'ĤUM KÙ.BABBAR' [] / [SANG]A-iš A-NA
'EN'.SIS[KUR]
1.P 5'f. []-u]n-ni-iš ZA[.] EN.SISKUR
1.Q i 9'. []-'ni'[-]
- 1.A iii 49. 'ŠU'-i 'da'-a-i nam-ma^{LÚ}ša-ku-un-ni-iš^{UZU}šu-up-pa-ya
1.B ii 49'f. / ŠU-i da-a-'i' [] / ^{UZU}šu-up-pa[(-)]
1.H ii 3'f. [] da-a-'i'²⁷ / []^{UZU}šu-up-pa-ya
1.P i 6'f. Š[U-] 'šu-up'[-]
- 1.A iii 50. ĥu-u-i-šu-wa zé-ya-an-ta-a-ya IŠ-TU^{DUG}DÍLIM.GAL
1.B ii 50'f. [] / IŠ-TU^{DUG}[]
1.H ii 4'. ← omits → IŠ-TU^{DUG}[]

27. 1.H inserts paragraph stroke.

- 1.A iii 51. *ša-ra-a kar-ap-zi nu EN.SÍSKUR ku-in*
 1.B ii 51'f. [] / *nu EN.SISKUR* []
 1.H ii 5'. [IŠ-T]U' GÍR *da-a-i nu EN.SISKUR ku-i[n]*
- 1.A iii 52. ZA.ḪUM KÙ.BABBAR [(ḫ)]*ar-zi na-at-kán a-pé-e-da-ni A-NA ZA.ḪUM KÙ.BABBAR*
 1.B ii 52'–54'f. [] / *ḫar-zi nu-ká[n] / a-pé-e-da[-]*
 1.H ii 6'. []-zi ← *omits*
- 1.A iii 53. *an-da e-ep-zi A-NA DINGIR^{LIM}<-ya>-at pa-ra-a DIB-zi*
 1.B ii 54'f. [] *e-ep-zi* []
 1.H ii 6'. *omits* → *A-NA DINGIR^{LIM}-ya-at pa-r[a-a]*]²⁸

§30'

- 1.A iii 54. [(n)]*a-^rat^r G^lkur-ši kat-ta da-a-i nu NINDA.GUR₄.RA*
 1.B iii 1f. *na-at-kán G^lkur-ši kat-ta da-a-i / nu 1 NINDA.GUR₄.RA*
 1.H ii 7'. [-k]án *G^lkur-ši kat-ta da-a-i* ← *omits*
- 1.A iii 55. [(ḫa-ú)]-^r*i^r-aš-ši-in da-a-i nu-kán UZU NÍG.GIG da-a-i*
 1.B iii 2f. *ḫa-ú-i-aš-ši-in da-a-i / nu-kán UZU NÍG.GIG da-a-i*
 1.H ii 8'. *omits* → [] *.GIG ar-ḫa da-a-i*²⁹
- 1.A iii 56. [(še-er-ma)]-*kán 'GÍR' da-a-i na-at A-NA EN.SISKUR*
 1.B iii 3f. *še-er-ma-kán GÍR da-a-i / na-at ša-ra-a da-a-i na-at A-NA EN.SÍSKUR*
 1.H ii 10'. *še-er-ma-kán GÍR da-a-i^r* ← *omits*
- 1.A iii 57. [(pa-ra)]-^r*a e^r-[(ep)]-zi nu-za EN.SISKUR GÍR da-a-i*
 1.B iii 5. / *pa-ra-a e-ep-zi nu-za EN.SISKUR GÍR da-a-i*
 1.H ii 10'. *omits* → / [] *p]é-e-da-i*
- 1.A iii 58. [(na-at ar-ḫa)] *ku-er-zi nu-kán IŠ-TU ZA.ḪUM KÙ.BABBAR*
 1.B iii 6. *na-at ar-ḫa ku-er-zi nu-kán IŠ-TU ZA.ḪUM KÙ.BABBAR*
 1.H ii 10'f. *na-at ar-ḫa ku-er-zi / []*
- 1.A iii 59. [(KAŠ še-er) ši-ip]-*pa-an-da-a-i nam-ma-at-'kán^r*
 1.B iii 7. / *KAŠ še-er ši-pa-an-ti nam-ma-at-kán*
 1.H ii 11'. [KA]Š *še-er BAL-i na-at-kán*
- 1.A iii 60. [LÚ^šša-ku-un-ni-i]š *A-NA DINGIR^{LIM} me-na[(-aḫ-ḫa-an-da)]*
 1.B iii 7f. LÚ^š*SANGA-niš / A-NA DINGIR^{LIM} me-na-aḫ-ḫa-an-da*
 1.H ii 12'. ← *omits* → *A-NA DINGIR^{LIM} []*

28. No paragraph stroke in 1.H.

29. 1.H ii 8'f. inserts *na-at-kán* [] / [-t]a *da-a-i*.

- 1.A iii 61. *e-ep-z[(i)]*
 1.B iii 8. *e-ep-zi*
 1.H ii 12'. *ṛe-ep-zi*³⁰

§31'

- 1.A iv 1. [(*na-at-kán* ^{GIŠ}(*kur-ši*) *kat*]-^ṛ*ta da-a-i*^ṛ [(*nu* 3 NINDA.SIG)] ^ṛ*da*^ṛ-*a-i*
 1.B iii 9. *na-at-kán* ^{GI}*kur-ši* GAM *da-a-i* *nu* 3 NINDA.SIG *da-a-i*
 1.A iv 2. [(*na-at-kán* A-NA ^U)]^{ZU}NÍG.GIG *še-er* [*pár*]-^ṛ*ši-ya*^ṛ-*az-zi*
 1.B iii 9. *na-at-kán* A-NA ^{UZU}NÍG.GIG *še-er* *pár-ši-ya-zi*³¹
 1.A iv 3. [(NINDA.GUR₄.RA *ḫa-ú-i-y*)]*a-aš-ši-in-ma da-a-i na-an-kán*
 1.B iii 10f. / NINDA.GUR₄.RA *ḫa-ú-i-ya-aš-ši-in-ma da-a-i* / *na-an-kán*
 1.A iv 4. [(^{UZU}*šu-up-pa*)]-*aš ḫu-u-i-šu-wa-aš še-er pár-ši-ya-az-zi*
 1.B iii 11f. ^{UZU}*šu-up-pa-aš ḫu-u-i-šu-aš še-er* / *pár-ši-ya-zi*
 1.A iv 5. [(*nu-kán* ^{LÚ}š*a-ku*)-^ṛ*un*^ṛ-*ni-iš* A-NA EN.SISKUR ZA.ḪUM KÙ.BABBAR
 1.B iii 12f. *nu-kán* ^{LÚ}SANGA-niš A-NA EN.SISKUR / ZA.ḪUM KÙ.BABBAR
 1.A iv 6. [(ŠA KAŠ *ar-ḫa da-a-i*)] *nu-kán* ^{UZU}*šu-up-pa-ya-aš*
 1.B iii 13f. ŠA KAŠ *ar-ḫa da-a-i* / ^ṛ*nu*^ṛ-*kán* ^{UZU}*šu-up-pa-aš*
 1.A iv 7. [(*še-er ši*)]-*pa-an-ti* ^ṛ*na-at*^ṛ PA-NI DINGIR^{LIM} *ti*-^ṛ*an*^ṛ-*zi*
 1.B iii 14f. *še-er ši-pa-an-ti* / [^ṛ*d*^ṛ*Pí-ri-in-kir da-a-i*³²
 1.A iv 8. [*pár-š*]-*i*-^ṛ*ya-az*^ṛ-*zi*

§32'

- 1.A iv 9. [EGIR-ŠU-*ma* ^L]^{Úṛ}*ša*^ṛ-*an-ku-un-ni-iš* ^{GIŠ}MÁ KÙ.BABBAR GAR.RA
 10. [*da-a-i* A-NA]A ^{GIŠ}MÁ-*ma-kán* *še-er* ALAM.GIŠ *ar-ta-ri*
 11. [ŠA ALAM.GIŠ-*m*]a SAG.DU-ZU IGI.ḪI.A-ŠU-*ya IŠ-TU* KÙ.BABBAR
 12. [*ḫa-le-e*]š-*ši-ya-an-za* A-NA ^{GIŠ}MÁ-*ma-kán* *za-ap-za-ga-ya*
 13. [*tuh-ḫu*]-^ṛ*i*^ṛ-*šar ti-ya-mar ŠEN-ya ki-it-ta-ri*

§33'

- 1.A iv 14. [*nu* ^{LÚ}š*a-a*]n-*ku-un-ni-iš* ^{GIŠ}MÁ *ša-ra-a da-a-i*
 15. [*na-at-ká*]n^ṛ ÍD-*i kat-ta-an-ta pé-e-da-a-i*
 16. [*na-at* Í]D-*i* EGIR-*an tar-na-i nu-kán ki*<-iš>-*ša-an* ^{er} *an-da*
 17. [*me-ma-i*] *ti-ya-am-mar-wa ma-aḫ-ḫa-an* EGIR-*pa*

30. No paragraph stroke in 1.B.

31. The end of this line runs over to the reverse of 1.B.

32. 1.B inserts paragraph stroke.

18. [Ú-UL l]a-it-ta-ri³³ i-da-a-lu-ya-wa QA-TAM-MA EGIR-pa³⁴
 19. [le-e l]a-it-ta-ri ŠEN-ma-wa ma-aḥ-ḥa-an
 20. [ar-ḥa pa-aš]-ku-ti i-da-a-lu-ya-wa ar-ḥa QA-TAM-MA pa-aš-ku-du₄
 21. [° ° ° Í]D-wa ^{GIŠ}MÁ I-NA A.AB.BA pé-e-da-ad-du
-

§34'

- 1.A iv 22. [an-da-ma-ká]n⁷ 2 UDU na-ak-ku-uš-ši-e-eš u-un-ni-ya-an-zi
 23. [1 UDU na-a]k-ku-uš-ši-iš ŠA DINGIR^{LIM} 1 UDU na-ku-uš-ši-iš-ma
 24. [ŠA DUMU.LÚ].U₁₉.LU nu-kán ŠA DINGIR^{LIM} UDU na-ak-ku-uš-ši-in
 25. [A-NA DINGIR^{L1}]M me-na-aḥ-ḥa-an-da e-ep-zi
 26. [ŠA DUMU.L]Ú.U₁₉<.LU>-ma-kán UDU na-ak-ku-uš-ši-in
 27. [A-NA EN.SISK]UR me-na-aḥ-ḥa-an-da e-ep-zi
-

§35'

- 1.A iv 28. [na-an š]a-ra-a da-an-zi na-an-kán URU-ri
 29. [ša-ra-a] ú-da-an-zi na-an-kán ŠÀ^Éḥi-lam-ni
 30. [ú-da-an-z]i na-an ^dPí-ri-in-ki-ri pí-ra-an
 31. [t(i-ya-an)-zi na]m-ma ^{GIŠ}kur-ši-in AD.KID da-an-zi
 1.E 1'. [t]i-ya-an-[na]m-m[a]
 32. [° ° °] x ki-i ḥa-an-da-a-an-zi
 1.E 2'. [-š/t]a⁷ ki¹-i ḥa-an-da-a-an-zi³⁵
-

§36'

- 1.A iv 33. [(1 ^{DUG}PUR-SÍ)]-TU₄ da-a-i še-er-ma-kán ^{GIŠ}lu-u-e-eš-šar
 1.E 2'f. 1 ^{DUG}rPUR-SÍ-TU₄¹ da-^ra-i¹ / [-ká]n ^{GIŠ}lu-u-e-eš-šar
 1.A iv 34. [(ḥa-an-ta-i)]z-zi A-NA ^{DUG}PUR-SÍ-TI-ma
 1.E 3'. ḥa-an-ta-i-z-zi A-NA ^D[^{UG}]
 1.A iv 35. [kat-ta-a(n 1 ^S)]^{ÍG}ki-iš-ri-in da-a-i še-er-ma-kán
 1.E 4'. [kat-ta-a]n 1 ^{SÍG}ki-iš-ri-in da-a-i še-er-ma-kán
 1.A iv 36. [(1 ^{TUG})ku-re-eš-š]ar BABBAR da-a-i nam-ma SÍG ZA.GÌN
 1.E 4'f. 1 ^{TUG}[] / [] nam-ma SÍG ZA.GÌN
 1.A iv 37. [(SÍG ḤA-ŠAR-TU₄ SÍG S)]A₅-ya an-da tar-na-a-i
 1.E 5'f. SÍG ḤA-ŠAR-TU₄ SÍG SA₅-ya a[n-da] / [tar-na-a]-i
 1.A iv 38. [(na-at-kán ^{GIŠ}lu-u-e-eš-ni)] še-er da-a-i
 1.E 6'. na-at-kán ^{GIŠ}lu-u-e-eš-ni še-er d[a-]
-

33. Reading of *lā(i)-* in iv 18–19 suggested to me by H. C. Melchert.

34. The beginnings of lines 18–21, set off by a dotted line in Otten's copy, are no longer present.

35. No paragraph stroke in 1.E.

§37'

- 1.A iv 39. [EGIR-ŠU-m(a⁷ LÚšā-an-ku-un-ni-iš 3 NINDA.S)]IG da-a-i^{er}
 1.E 7'. [EGIR-ŠU-m]a⁷ LÚšā-an-ku-un-ni-iš 3 NINDA.SIG da-a-i
- 1.A iv 40. ʾnuʾ[(-kán A-NA 1 NINDA.SI)G MUN i(š-ḥu-u-w)]a-ʾiʾ še-er-ma-kán
 1.E 7f. nu-kán A-NA 1 NINDA.SI[G] / [i]š-ḥu-uʾ-wa-i še-er-ma-kán
- 1.A iv 41. GÍ[(R da-a-i A-NA 1 NINDA.SIG-ma-ká)n d]a-a-i
 1.E 8f. GÍR da-a-i A-NA 1 NINDA.SIG-ma-ká[n] / [d]a-a-i
- 1.A iv 42. 1 NINDA[(.SIG-ma a-pé-e-ni-iš-ša-an ki-it-ta-r)i]
 1.E 9'. 1 NINDA.SIG-ma a-pé-e-ni-iš-ša-an ki-it-ta-r[i]
- 1.A iv 43. na-a[t-(kán G^Ikur-ši kat-ta da-a-i nam-ma LÚšā-an-ku-un-ni-i)š]
 1.E 10'. []-kán G^Ikur-ši kat-ta da-a-i nam-ma LÚšā-an-ku-un-ni-i[š]
- 1.A iv 44. 2 ZA.ḪUM [(KÙ.BABBAR ŠA KAŠ Û ŠA A ú-da-a-i na-aš-kán G^Ikur)-ši]
 1.E 11'. [] KÙ.BABBAR ŠA KAŠ Û ŠA A ú-da-a-i na-aš-kán G^Ikur[-ši]
- 1.A iv 45. kat-ta [d(a-a-i EN.SISKUR-ma ma-a-an LUGAL-uš)]
 1.E 12'. [d]a-a-i EN.SISKUR-ma ma-a-an LUGAL-uš
- 1.A iv 46. na-aš-k[án (Éḥa-pal)-ki pí-ra-a(n ar-ta-ri)]
 1.E 12f. na-aš Éḥa-pal[-ki]/[pí-ra-a]n ar-ta-ri
- 1.A iv 47. ma-a-an[(-ma MUNUS.LUGAL-ma na-aš-šu DUMU.LU)GAL]
 1.E 13'. ma-a-an-ma MUNUS.LUGAL-ma na-aš-šu DUMU.LU[GAL]
- 1.A iv 48. na-aš[-m(a DUMU.MUNUS.LUGAL na¹)-aš (PAʾ-NIʾ Éʾ ar-ta)-ri]
 1.E 14'. [-m]a DUMU.MUNUS.LUGAL na¹[-] PAʾ-NIʾ Éʾ ar-ta[-ri]³⁶

(gap of approximately 30 lines³⁷)

§38'

- 1.F³⁸ 1'. [] x x []
 2'. [] nu-kán LÚšā[-an-ku-niš A-NA EN.SISKUR]

36. 1.A ends here with a colophon:

1.A iv 49. DUB.ʾNʾ[.KAM]
 50. Ú-U[L QA-TI]

37. I have calculated this approximate figure as follows: the 60 lines (56 at least partially preserved) of Text 1.B col. v indicate the approximate length of the adjacent col. iv. Text 1.B col. iii breaks off with 15 lines at the close of §31'. The lost portion of Text 1.B col. iii should have contained about as many lines as make up §§32'–37' in Text 1.A (1.A iv 9–48). Text 1.B iv, with 15 preserved lines, picks up with the final line of §40', overlapping there with 1.F:15'. Subtracting these 29 lines from 60 yields a gap of around 30 lines. I have not attempted to take into account the possible differing lengths of lines in the several columns and duplicates involved.

38. Transliteration includes readings from collation of HT 5 by A. Goetze noted in his copy of the text volume now in my possession.

- 3'. [ZA.ḪUM KAŠ ar-ḫa] da-a-i [nu-kán]
 4'. [^{GIŠ}lu-u-eš-ni an-d]a š[i-ip-p]a-an-da-i n[a-at-kán]
 5'. [ki-iš-ta-nu-zi na-at] ta-ma-a-[i]š^{LÚ}ša-an-ku-nīš [ša-ra]-a
 6'. [da-a-i na-a]t-kán [ZI-i iš-ḫu-u-wa-a-i-ḫi-zi]

1.F	7'.	[<i>nu-kán A-NA</i>] NINDA.SIG <i>ku-e-da-ni MUN iš-hu-u-wa-a-an</i>
	8'.	[<i>na-at-kán</i> ^G] ^I <i>kur-ša-až ar-ḫa da-a-i še-er-ma-kán</i>
	9'.	[GÍR <i>da-a-i</i>] nu UDU <i>u-un-ni-ya-an-zi nu-za</i> ^{LÚ} <i>ša-an-ku-niš</i>
1.H iii	3f.	⁴⁰ [U]DU ⁷ -an! ^{1?} A-NA DINGIR ^{LIM} <i>me-n[a-aḫ-ḫa-an-da u-un-ni-ya-an-zi]</i> ⁴¹
		[]
1.F	10'.	[(ZA.ḪUM KÙ.BABBA)] R ŠA A <i>da-a-i</i> NINDA.SIG- <i>ya-kán [Š]A MUN GÍR-ya</i>
1.H iii	4'.	ZA.ḪUM KÙ.BABBAR ŠA ME-E d[<i>a-</i>] ← omits
1.F	11'.	[<i>e</i>]-ep- <i>zi nu</i> A-NA DINGIR ^{LIM} ŠU.MEŠ- <i>aš wa-a-tar</i>
1.H iii	4'.	→ []
1.F	12'.	[IŠ-T]U ZA.ḪUM KÙ.BABBAR <i>pa-ra-a e-ep-zi A-NA UDU-ya-kán</i>
1.H iii	4'f.	[]-'a' e-ep- <i>zi UDU šar[-la-at-ta-aš']</i>
1.F	13'.	[še-e] <i>r ar-ḫa pa-ap-pár-aš-zi A-NA EN.SISKUR-ya-kán a-pé-ež-pát</i>
1.H iii	6'.	[šu-up-pí-ya-a]ḫ-ḫi A-NA EN.SISKUR-y[<i>a-</i>]
1.F	14'.	[IŠ-T]U ZA.ḪUM KÙ.BABBAR ŠU.MEŠ- <i>aš wa-a-tar pa-ra-a la-a-hu-wa-i</i>
1.H iii	7'.	[.ME]Š- <i>aš wa-a-tar pa-ra-a</i> []

1.F 15'. [nu^{URU}b]á-bi-li-li MI-I-ŠI ŠU.MEŠ-KI me-ma-i
1.B iv 1'. []-ṛiṛ
1.H iii 8f. [-l]i-li ki-iš-ša-an ṛme-ma-iṛ / [MU-UH-RI BE-EL-TI DINGIR.MEŠ-NI]
Û LUGAL.MEŠ-NI

1.B iv	2'.	[ma-a-a(n-ma) ^{LÚš}]a-an-ku-un-ni-iš
1.F	16'.	[-a]n-ma ← omits →
1.H iii	10'.	[]
1.B iv	3'.	A- ^r WA ^r -TE ^{MEŠ URU} bá-bi-li-li
1.F	16'.	A-WA-TE ^{MEŠ} ← omits →
1.H iii	10'.	[INI]M-tar ^{URU} bá-bi-li-li

41. 1.H inserts paragraph stroke.

1.B iv	4'.	me-mi-ya-u-wa-an-zi zi-in-na-a-i
1.F	16'.	me-mi-ya-u-an-zi zi-in-na-i ⁴²
1.H iii	10'f.	me-mi-ya-w[a-] / []
1.B iv	5'.	EGIR-an-da-ma-kán ^{LÚ} ša-an-ku-un-ni- ^r iš ^r
1.F	17'.	[-m]a-kán ^{LÚ} ša-an-ku-un-ni-iš
1.H iii	11'.	[^{LÚ}]SANGA-iš
1.B iv	6'.	ZA.ḪUM KÙ.BABBAR ŠA KAŠ A-NA EN.SÍSKUR
1.F	17'f.	ZA.ḪUM KÙ.BABBAR ŠA KAŠ / []
1.H iii	11'f.	ZA.ḪUM KÙ.BABBAR ŠA KAŠ d[a-a-i] / [na-at A-NA EN.SISKUR]
1.B iv	7'.	ki-iš-ša-ri-i da-a-i
1.F	18'.	[Š]U-i da-a-i
1.H iii	12'.	ŠU-i da-a-i ⁴³
1.B iv	8'.	nu ^{LÚ} ša-an-ku-un-ni-iš ku-it ^{er} ⟨NINDA.SIG⟩
1.F	18'f.	nu ^{LÚ} ša-an-ku-un-ni-iš / []
1.H iv	1.	nam-ma ^{LÚ} SANGA-iš NINDA.SIG
1.B iv	9'.	ŠA MUN GÍR-ya ^{er←} ḫar-zi na-at ^{→er} A-NA UDU
1.F	19'.	ŠA MUN GÍR-ya ḫar-zi na-an A-NA UDU
1.H iv	1f.	Š[A] MUN da-a-i ^{GIS} [kur-ša-až-ma [?]] / GÍR da-a-i na-at A-NA UDU
1.B iv	10'.	še-er e-ep-zi nu-kán EN.SISKUR
1.F	20'.	/ [-z]i nu-kán EN.SISKUR
1.H iv	2f.	[š]e-er ^r e-ep ^r -z[i] / nu-kán EN.SISKUR
1.B iv	11'.	UDU ši-pa-an-ti
1.F	20'.	UDU ši-ip-pa-an-da-i
1.H iv	3.	UDU š[i-] ⁴⁴

§42'

1.B iv	12'.	nu ^{LÚ} ša-an-ku-un-ni-iš
1.F	21'.	/ [-u]n-ni-iš
1.H iv	4.	nu ^{LÚ} ša-an-ku-un-ni-iš
1.B iv	13'.	^{URU} bá-bi-li-li ki-iš-ša-an me-ma-i
1.F	21'.	^{URU} bá-bi-li-li ki-iš-ša-an me-ma-i ⁴⁵
1.H iv	4.	UR[U]

42. 1.F inserts paragraph stroke.

43. 1.H inserts paragraph stroke.

44. No paragraph stroke in 1.F.

45. 1.F inserts paragraph stroke.

- 1.B iv 14'. ^dIŠTAR BE-EL-TI₄ ŠA KUR.KUR.ḪI.A
 1.F 22'. [Š]A KUR.KUR.MEŠ
 1.H iv 5. 'MU-UḪ-RI' BE-EL-TI DINGIR.ME[Š-NI Û LUGAL.MEŠ-NI]

- 1.B iv 15'. AK-LI LU-Ú ṬA-AB
 1.F 22'. AK-LI LU-Ú ṬÁ-A-AB
-

§43'

- 1.B v 1. ma-ah-ḫa-a[n-ma]
 1.F 23'. []
 1.B v 2. LÚša-a[n-ku-un-ni-iš]
 1.F 23'. []
 1.B v 3. A-WA-TE[(^{MEŠ}) URU**bá-bi-li-li**]
 1.F 23'. A-WA-TE^{(M)EŠ} ← omits →
 1.B v 4. me-mi-y[(a-u)-wa(-an-zi)]
 1.F 23'. me-mi-ya-u-an-zi
 1.B v 5. zi-in[-na-i]
 1.F 24'. []
 1.B v 6. nu* MUN K[AxU*-i A-NA UD(U iš-ḫu-wa-a-i)]
 1.F 24'. [UD]U iš-ḫu-wa-a-i
-

§44'

- 1.B v 7. URU**bá-bi-l**[i-li ki-iš-ša-an]
 8. me-^rma^r-i M[UN LI-IM-ḪU-RA-KI']
 9. BE-EL-TI₄ [MUNUS.LUGAL.GAL]
-

§45'

- 1.B v 10. ma-ah-ḫa-an[-ma LÚša-an-ku-un-ni-iš]
 11. A-WA-TE^{MEŠ} [URU**bá-bi-li-li**]
 12. me-mi-ya-u-w[a-an-zi zi-in-na-i]
 13. nu-kán A-N[A UDU A-NA SAG.DU-ŠU]
 14. ZAG-ni-ya [^{UZU}pal-ta-ni]
 15. a-na-a-ḫi a[r-ḫa da-a-i]
 16. na-at-kán [A-NA NINDA.SIG da-a-i]
 17. [na-at-kán ḫu-u-up-ru-uš-ḫi]
 18. ^rda-a^r[-i nu-kán]
 19. LÚš[a-an-ku-un-ni-iš A-NA EN.SISKUR]
 20. ZA.ḪUM K[AŠ ar-ḫa da-a-i]
 21. nu EN[.SISKUR EGIR-ḫa ti-ya-až-zi]

22. ZA.ḪUM-m[a-kán]
 23. LÚ^rša^r[-an-ku-un-ni-iš]
 24. G^r[^rkur-ši kat-ta da-a-i]
 25. UDU[-ma-kán LÚMUḪALDIM]
 26. [pa-ra-a pé-e-en-na-a-i]
 27. [na-an ḫa-at-ta-a-an-zi]
 28. [EGIR-ŠU-ma LÚša-an-ku-un-ni-iš]
 29. [2 ZA.ḪUM IŠ-TU KAŠ Û A ḫa-an-da-a-iz-zi]
 30. pa-aḫ-^rhur^r-y[a-kán DUG^rḫu-u-up-ru-uš-ḫi]
 31. iš-ḫu-wa[-a-i na-at PA-NI DINGIR^{LIM}]
 32. da-a-i [nu LÚMUḪALDIM]
 33. UZU^ršu-u[p-pa-ya ḫu-u-i-ša]
 34. zé-y[a-an-ta-ya]
 35. IŠ-TU DU^r[^rDÍLIM.GAL ša-ra-a kar-ap-zi]
 36. na-at G^r[^rkur-ši kat-ta da-a-i]
 37. nu LÚ[ša-an-ku-un-ni-iš]
 38. EN.SÍSKUR [pa-ra-a ḫal-za-a-i]
 39. nu LÚš[a-an-ku-un-ni-iš]
 40. IŠ-TU ZA.Ḫ[UM A-NA DINGIR^{LIM}]
 41. ŠU.MEŠ<-aš> wa[-a-tar pa-ra-a e-ep-zi]
 42. A-NA EN.SÍ[SKUR^r-ya-kán]
 43. a-pé-e-ez-pá[t IŠ-TU ZA.ḪUM KÙ.BABBAR]
 44. ŠU.MEŠ-aš wa-a[-tar pa-ra-a la-a-ḫu-u-wa-a-i]
-

§46'

- 1.B v
45. nu LÚša-a[n-ku-un-ni-iš]
 46. URU^rbá-bi-li-l[i ki-iš-ša-an]
 47. me-ma-i MI-I-Š[I ŠU.MEŠ-KI]
 48. BE-EL-TI₄ 'MUNUS.LUGAL'.GAL⁴⁶
 49. ŠU.SI.MEŠ-TI₄ BU-UḪ-RI-KI
 50. A-NA ŠAP-^rTI^r-KI ŠU-UK-KI-IL₅
-

§47'

- 1.B v
51. ma-aḫ-ḫa-a[n-ma L]^rÚša-an-ku-un-ni-iš
 52. A-WA-T[E^{MEŠ} URU^rb]á-bi-li-li
 53. [me-mi-ya-u-wa-an-zi]i zi-in-na-a-i
 54. [nu LÚša-an-ku-un-ni-iš] 'A'-NA EN.SÍSKUR
 55. [ZA.ḪUM KÙ.BABBAR ŠA KA]Š ŠU-i da-a-i
 56. [nam-ma LÚša-a]n-ku-un-ni-iš
 57. [UZU^ršu-up-pa-ya ḫu]-i-šu-wa-<(az)>

46. Coll. Neu, NABU 1997/115. KBo 39.173 and KUB 39.81 actually join in v 48–49.

58. [zé-ya-an-ta-⟨(az-z)i⟩(-ya)
 59. [kar-ap-zi nu EN.SÍ]SKUR ku-in
 60. [ZA.ĤUM KÙ.BABBAR ŠA KA]Š ĥar-zi
 1.B vi 1. nu-kán^{LÚ}ša-an-ku-un-ni-iš^{UZU}šu-up[-pa]
 2. a-pé-e-da-ni A-NA ZA.ĤUM KÙ.BABBAR an[-da]
 3. e-ep-zi na-at A-NA DINGIR^{LIM}pa-ra[-a]
 4. [e]-ep-zi na-at-kán^{G1}kur-ši kat-ta da-a-^ri^r
 5. [nu 1^r NINDA.GU]R₄.RA ĥa-ú-i-ya-aš-ši-in da-a-i
 6. [nu-kán^U]ZU^UNÍG.GIG.ĤI.A kat-ta da-a-i
 7. [še-er-ma-ká]n GÍR da-a-i na-at A-NA EN.SISKUR
 8. [pa-ra-a e-e]p-zi nu-^rza^r EN.SISKUR GÍR da-a-i
 9. [na-at ar-ĥa ku-e]r-[z]i nu-kán IŠ-TU ZA.ĤUM KÙ.BABBAR
 10. [KAŠ še-er ši-ip-pa-an-ti] nam-ma-^rat^r-kán^{LÚ}SANGA-niš
 11. [A-NA DINGIR^{LIM} me-na-aĥ-ĥa]-an-^rda e^r-ep-zi
 12. [na-at-kán^{G1}kur-ši kat-t]a da-a-i nu 3 NINDA.SIG
 13. [da-a-i na-at-kán A-NA^U]ZU^UNÍG.GIG.ĤI.A še-er
 14. [pár-ši-ya-zi NINDA.GUR₄.RA ĥa-ú-i]-^rya^r-a[š-š]i^{er}←-in-^rma^r da-a-i →^{er}
 15. [na-an-kán^{UZU}šu-up-pa-aš ĥ]u-u-i-šu-wa-aš
 16. [še-er pár-ši-ya-zi n]u^rLÚša^r-[a]n-ku-un-ni-i[š]
 17. [A-NA EN.SISKUR ZA.ĤUM KÙ.BABBAR Š]A KAŠ ar-ĥa da-a-i
 18. [nu-kán^{UZU}šu-up-pa-ya]-aš še-er ši-pa-an-ti
 19. [na-at PA-NI DINGIR^{LIM47}]ti-an-zi
 20. [nu-za^{LÚ}SANGA-niš . . .] x-aš^{TÚG}ša-aš-ta-an
 21. [ša-ra-a da-a-i na-an] A-NA EN.SISKUR kat-ta-an
 22. [iš-pár-ra-iz-zi E]N.SISKUR-ma ma-a¹-an LUGAL-uš
 23. [na-aš-ma ° ° °] ĥa-an-te-ez-zi-aš
 24. [DUMU.LUGAL na-an PA-NI-ŠU iš-pár-r]a-an-zi
 25. [ma-a-an-ma ap-pé-ez-zi-aš] DUMU.LUGAL na-aš-ma DUMU.MUNUS.LUGAL
 26. [na-an P]A-NI DINGIR^{LIM}iš-pár-ra-an-zi
 27. [nu^{URU}bá-bi-li-li ki-iš-ša-an m]e¹⁴⁸-mi-ya-an-zi

§48'

- 1.B vi 28. [. . .]^drXXX^r A-BI^r ŠA-QÍ^r
 29. [. . .] x

§49'

- 1.B vi 30. [. . . ša-an-na^r-p]í-lu-uš A-NA^r DINGIR^r[^{LIM} . . . ?]
 31. [ma-aĥ-ĥa-an-ma] ^{LÚ}SANGA-niš
 32. [^{URU}bá-bi-li-l]i¹ ^rme^r⟨-mi⟩-ya-u-wa-an-zi

47. Or ^dPí-ri-in-kir₈.

48. Collation shows š/t]a-.

	33.	[<i>zi-in-na-i nu</i> ^{LÚ} NAR [?] URU <i>bá-bi-li</i>]- <i>li ki-iš-ša-an</i>
	34.	[SÌR ^{RU?} . . . Š]U-UP-PAL
	35.	[. . .] x [?] DINGIR.MEŠ [?] -ŠU
	36.	[. . .]- [?] TE [?]
§50'		
1.B vi	37.	[. . .] x
	38.	[. . .] KI
	39.	[. . .]- <i>zi</i>
	40.	[. . .]- <i>zi</i>
	41.	[. . .] ⁴⁹
(gap of uncertain length)		
§1*		
1.R	1'.	[. . .] x [?] ša [?] [. . .]
	2'.	[. . . -d/k]i [?] - [?] ya [?] -aš [. . .]
	3'.	[. . . ar- <i>ha</i>] [?] pár [?] -ši-ya-až- <i>zi</i>
§2*		
1.R	4'.	[^{LÚ} SANGA- <i>nīš-ma</i> [?]] [?] 1' NINDA.GUR ₄ .RA <i>šar-la-at-ta-aš da-a-i</i>
	5'.	[<i>na-a</i>]t- <i>kán</i> A-NA DINGIR ^{LIM} <i>me-na-aḥ-ḥa-an-da e-ep-zi</i> [<i>i</i>]
	6'.	[<i>na-at</i>] ar- <i>ha</i> [?] pár-ši-ya-až- <i>zi</i>
	7'.	[<i>nu ki-iš-š</i>]a-an <i>me-ma-i šar-la-an-za-wa-ra-aš</i>
	8'.	[<i>nu-wa</i>] ^{d1} IŠTAR A-NA EN.SISKUR <i>me-na-aḥ-ḥa-an-da</i>
1.S ii	1'.	[. . .]-an- [?] ta [?]
1.R	9'.	[. . . . n]a-aš IŠ-TU NINDA.GUR ₄ .RA < . . . > [?]
1.S ii	1'.	[.]
§3*		
1.S ii	2'.	[<i>nu</i> ^{LÚ} ša-an-ku-un-ni-i]š NINDA.GUR ₄ .RA ŠA [(GA.KIN.AK)]
1.R	10'.	[. ^{LÚ}]SANGA- <i>nīš</i> NINDA.GUR ₄ .RA ŠA GA.KIN.AK
1.S ii	3'.	[<i>da-a-i na-at</i> A-NA (DINGIR ^{LIM} <i>m</i>)]e-na-aḥ-ḥa-an-ta [<i>e-ep-zi</i>]
1.R	11'f.	/ [.] [?] DINGIR ^{LIM} -ni <i>me-na-aḥ-ḥa-an-da</i> / [. . .]
1.S ii	4'.	[<i>nu ki-i</i>]š-ša-an <i>me-ma-i šar-[?]la</i> [?] [-an-za-wa-ra-aš]
1.R	12'.	traces
1.S ii	5'.	[<i>nu-wa</i> ^d IŠTAR [?] A-NA EN.SISKUR]R <i>me-na-aḥ-ḥa-an-ta IŠ-TU</i> [?] A [?] -W[A-TE ^{MEŠ} . . .]

49. In what appears to be the colophon of 1.B (KBo 39.173 left col. 6') there is but a single wedge preserved.

§4*

- 1.S ii 6'.⁵⁰ [EGIR-ŠU-ma ^{LÚ}]ša-an-ku-un-ni-iš A-NA NINDA.SIG k[án-ga-ti]
 7'. [da-a-i n]a-at-kán A-NA DINGIR^{LIM} me-na-aḥ-ḥa-an-[ta]
 8'. [e-ep-zi n]a-at pa-ra-a e-ep-zi na-at ku-w[a-aš-zi]
 9'. [nu ki-iš-ša]-an me-ma-i ki-i-wa kán-ga-ti GIM-an [pár-ku-i]
 10'. [DINGIR^{LUM}-ya QA]-TAM-MA pár-ku-iš e-eš-du nu-wa-ra-aš A-N[(A EN.SISKUR)]
 1.H v 1. [] 'e'-eš-du nu-wa-ra-aš A-NA EN.SISKUR
 1.S ii 11'. [me-na-aḥ-ḥa-a]n-ta ták-šu-la-a-an-za kán-ga-ta-an-za-aš-ša [(e-eš-du)]
 1.H v 2. / [] ká]n-ga-ta-an-za-aš-ša e-eš-du
 1.S ii 12'. [^dUTU-u]š-ma-wa-kán ma-aḥ-ḥa-an an-da la-lu-ki*-wa-an[-za]
 1.H v 3. / [] -k]i-ya-an
 1.S ii 13'. [(A-NA Z)]I^{TI} ^rd¹IŠTAR-ya-wa-kán Û A-NA EN.SISKUR an[-da]
 1.H v 3f. A-NA ZI^{TI} ^dIŠTAR-ya-wa-kán / []
 1.S ii 14'. [QA-TAM-MA la-l]u-ki-iš-du nu EN.SISKUR^{er} EGIR-pa ti-i-ya-z[i]
 1.H v 4. traces⁵¹
-

§5*

- 1.S ii 15'. [^{LÚ}SANG]A-iš-ma ta-ma-in ^{G¹}kur-ši-in ú-da-a-i
 16'. [na-an PA]-NI am-ba-aš-ši da-a-i nu^{er} ^{LÚ}SANGA-iš ZA.ḪUM d[a-a-i]
 17'. [nu ZA.ḪUM ŠA M]E-E ú-da-a-i na-aš-kán ^{G¹}[k]ur-ši kat-ta 'da-a'[-i]
 18'. [° ° °] x-ma-kán ku-e-da-ni am-b[a]-aš-ši-ya-aš ^{G¹}[¹kur-ši]
 19'. [ZA.ḪUM ŠA ME]-'E' GAR-ri nu-kán a-pé-e-ya ^{G¹}kur-ši 'kat'[-ta]
 20'. [da-a-i nu ^L]ÚSANGA-niš ZA.ḪUM ŠA ME-E da-a-i nu A-NA DINGIR^{LI}[^M]
 21'. [pa-ra-a e-e]p-zi A-NA EN.SISKUR-ya-kán a-pé-ez-p[át]
 22'. [ZA.ḪUM ŠA] 'ME' -E ŠU.MEŠ-aš A-tar pa-ra-a la-a-ḥu-w[a-a-i]
-

§6*

- 1.S ii 23'. [nu ^{LÚ}SANGA-niš ^{URU}]bá-bi-li-li kiš-an me-ma-'i' MI-I-ŠI Š[U.MEŠ-KI]
 24'. [BE-EL-TI₄ DINGIR.MEŠ-NI] Û LUGAL.MEŠ-NI
-

§7*

- 1.S ii 25'. [GIM-an-ma ^{LÚ}SANGA-i]š INIM.MEŠ ^{URU}bá-bi-li-'li' m[e-mi-ya-u-an-zi]
 26'. [zi-in-na-i . . .] traces

50. For restorations in lines ii 6'–10', see Strauß 2006: 106 n. 414.

51. Uncertain if paragraph stroke in 1.H.

CTH 718.2

§1'⁵²

- 2.A i 1'. *pa-iz-zi na[-aš-kán ma-aḥ-ḥa-an A-NA PÚ pa-ra-a a-ri]*
 2'. *nu NINDA.SIG.ḪI.A a[r-ḥa pár-ši-ya-až-zi na-at-kán A-NA PÚ kat-ta-an-da]*
 3'. *pé-eš-ši-ya-a[ž-zi GEŠTIN-ya-kán kat-ta-an-ta ši-ip-pa-an-ti]*
 4'. *Ì.DÙG.GA-ya-kán [kat-ta-an-ta za-ap-nu-už-zi nu wa-a-tar ḥa-a-ni]*
 5'. *na-at-kán [^Éḥi-lam-ni ša-ra-a ú-da-i]*
 6'. *na-at-kán p[u-ri-ya-aš AD.KID da-a-i A-NA ^{DUG}ḪAL-TI-^{IK}KU-TI-ma-kán]*
 7'. *an-da ^{GADA}gaz[-za-ar-nu-ul 1 tar-pa-la-an SÍG ZA.GÍN 1 tar-pa-la-an]*
 8'. *SÍG ḪA-ŠAR-TU₄ 1 t[ar-pa-la-an SÍG SA₅ 1 GÍN KÙ.BABBAR ḥa-ma-an-ki]*
-

§2'

- 2.A i 9'. *ma-aḥ-ḥa-an-ma MU[L wa-at-ku-už-zi nu ^{LÚ}SANGA-niš]*
 10'. *^{GIŠ}BANŠUR AD.KID [GADA-it an-da ka-ri-ya-až-zi]*
 11'. *A-NA ú-li-ḥi-y[a-kán ^{NA4}ki-ri-in-ni-in an-da]*
 12'. *ḥa-ma-an-ki na[-at ^{GIŠ}BANŠUR-i da-a-i]*
-

§3'

- 2.A i 13'. *nam-ma ^{LÚ}SANGA-niš [. . .]*
 14'. *na-at-kán ÍD[-i . . .]*
 15'. *i-ya-at¹-ta-ri [. . . ^{GIŠ}ar-kam-mi⁷]*
 16'. *gal-gal-tu-u-ri-ya [. . .]*
 17'. *nu a-pé-e-ya [. . .]*
-

§4'

- 2.A i 18'. *ma-aḥ-ḥa-an-ma-at-ká[n . . .]*
 19'. *^{LÚ}SANGA-niš kat-ta d[a⁷-a-i⁷ nu-kán A-NA EN.SISKUR]*
 20'. *ḥu-u-uš-ta-až [še-er ar-ḥa wa-aḥ-nu-už-zi]*
-

§5'

- 2.A i 21'. *^{LÚ}SANGA-niš ^{URU}bá-bi-l[i-li ki-iš-ša-an me-ma-i]*
 22'. *A-MI¹-LA Ú-UL-LI-IL₅ [Ú-UB-BI-IB]*
 23'. *ḪI-IT-ṬÁ-TI-ŠU Ú-UL-L[I-IL₅ I-NA UD.KAM AN-NI-I]*
 24'. *DUḪ-TA ŠU-UK-NA KU₆ I-NA [A.AB.BA]*
 25'. *MUŠEN I-NA ŠA-ME-E Ú-U[K-KI-IŠ]*
-

§6'

- 2.A i 26'. *ma-aḥ-ḥa-an-ma ^{LÚ}SANGA-niš [A-WA-TE^{MEŠ}]*
 27'. *^{URU}bá-bi-li-li me-m[i-ya-u-an-zi zi-in-na-i]*
-

52. 2.1 §§1'–2' duplicate 1 §§3–4; see above. See also Miller, StBoT 46, 434–36.

28'. LÚSANGA-niš 1 ^{GIŠ}kur-š[i-in ú-da-a-i]

29'. nu-kán ki-i [ḥa-an-da-a-iz-zi]

(gap of uncertain length)

§7'

- 2.A iv⁷ 1. [A-N]A EN.SISKUR-ya [IŠ-TU ZA.ḤUM KÙ.BABBAR]
 2. 'ŠU'.MEŠ-aš wa-a-tar [pa-ra-a la-a-ḥu-wa-a-i]

§8'

- 2.A iv⁷ 3. nu LÚSANGA-niš ^{URU}bá-b[i-li-li ki-iš-ša-an me-ma-i]
 4. MI-I-ŠI ŠU.MEŠ-KI BE-'EL-TI₄' [MUNUS.LUGAL.GAL ŠU.SI.ḤI.A-KI]
 5. BU-ḤA-RI-KI ŠA ŠAP-TI-K[I ŠU-UK-KI-IL₅]

§9'

- 2.A iv⁷ 6. ma-aḥ-ḥa-an-ma LÚSANGA-n[īš A-WA-TE^{MEŠ} ^{URU}bá-bi-li-li]
 7. me-mi-ya-u-wa-an-zi[i zi-in-na-i nu LÚSANGA-niš]
 8. ZA.ḤUM KÙ.BABBAR KAŠ [A-NA EN.SISKUR]
 9. ŠU-i da-a-i [. . .]

§10'

- 2.A iv⁷ 10. nam-ma šu-up[-pa-ya⁷ . . .]
 11. GAR-ri na-at [. . .]
 12. ar-ḥa da-a-'i' [. . .]
 13. a-ni-ya-zi [. . .]
 14. nam-ma LĀL-aš [. . . da-a-i]
 15. na-at-'kán^{er} ma-až[- . . .]
 16. ḥa-aš-ši-ya pa[-ra-a la-a-ḥu-u-wa-a-i⁷]

§11'

- 2.A iv⁷ 17. ma-aḥ-ḥa-an-ma am-b[a-aš⁷-ši⁷ i-ya-an-zi⁷]
 18. LÚNAR-ma ^{URU}b[á-bi-li-li ki-iš-ša-an]
 19. iš-ḥa-am-mi-iš-ki-iz-[zi]

§12'

- 2.A iv⁷ 20. ŠI-MA-DA-A-AL-LI ^{er}← dXXX^{→er} x [. . .]
 21. KA-LI-ŠI-NA ^{<d>}I-GI-G[I . . .]
 22. ŠI-MA-DA-A-LI A-BA-A-Š[I-NA⁷ . . .]

§13'

- 2.A iv⁷ 23. [m]a-aḥ-ḥa-an-ma LÚSANGA-niš A-W[A-TE^{MEŠ} ^{URU}bá-bi-li-li]
 24. [me-mi-y]a-u-wa-an-zi zi-i[n-na-i . . .]

25. [◊ ◊ ◊ ◊ d]a-^ra¹-i nu-kán^{LÚ}[SANGA-nĩš . . .]
 26. [◊ ◊ ◊ ◊ PA-NI⁷ É¹ E]N.SISKUR a[r-ta-ri . . .]
 27. traces

(gap of uncertain length)

§14'

- 2.B 0. [EN.SISKUR-ma ma-a-an LUGAL-uš na-aš-kán É ħa-pal-ki pí-ra-an ar-ta-ri]
 1'. [ma-a-a]n MUNUS.LUGAL-ma ^rna-aš¹[-ma DUMU.LUGAL na-aš-ma
 DUMU.MUNUS.LUGAL na-aš]
 2'. [PA-NI É].¹DINGIR^{LIM} ar-ta-^rri¹ n[u-uš-ši]
 3'. [KU₆ še-er ar-ħa wa-aħ-n]u-už[-zi]
-

§15'

- 2.B 4'. [nu^{LÚ}SANGA-nĩš^{URU}bá-bi-li-li ki-iš-š]a-an me-ma-i
 5'. [A-MI-LA Ú-UL-LI-I]L₅ ĤI-^{er}IT⁷-TÁ^{er}-TI-ŠU
 6'. [Ú-UL-LI-IL₅ Ú-UB-BI-IB] I-NA UD.KAM AN-NI-I
 7'. [DUĤ-TA ŠU-UK-NA KU₆ I-N]A A.AB.BA MUŠEN I-NA ŠA-ME-E
 8'. [Ú-UK-KI]-^rIŠ¹
-

§16'

- 2.B 9'. traces

The Main Texts: Translations

CTH 718.1

- §1 On the second day, at [dawn, when the sun] has [not yet] risen, the ritual patron [bathes] himself. [And the priests] who [had been summoned] for the ritual patron also bathe themselves. The priests [. . .]. Then they wash the temple(?) [. . . But] they stuff(?) the [. . .] *ulihī* and the linen cloth with which [it had been covered into . . .]. And when [night falls and a star] becomes visible, then [they perform the . . .]-ritual.
- §2 Then they take these things: two garments—one [. . .]-garment [and one . . . -garment]—four shekels of silver, a little fine oil, three [. . .]-garments, [one bolt] of red [woolen cloth], one bolt of blue woolen cloth, one bolt of [green woolen cloth], three linen *gazzarnul*-cloths, three woolen *kišri*, [three lengths of fabric(?), (a quantity)] of ghee, three narrow-necked jars, three [jugs of wine], three wicker trays, one set of [. . . , (so many) . . .-loaves] of one-half quart (of flour), one KUKKU-loaf of one-half [handful, (so many) . . .-loaves] of one-half handful, three ordinary loaves of one *tarna*-measure (each), three(?) [. . . -loaves], thirty unleavened breads, three . . . , three [sheep, and . . .]. By the river [they invoke] *Pirinkir*, and within the temple [they . . .] six substitute sheep. And when they have prepared [the ritual requisites],
- §3 and furthermore, while [the sun] is still high, then a *katra*-woman takes one narrow-necked jar, two [unleavened] breads, one jug of wine, and a little fine oil and goes to draw the water of purification. When she arrives at the spring, she crumbles the unleavened breads and throws them down into the spring. She pours the wine and dribbles the fine oil¹ down (into the spring) and draws the water. She brings it up to the gate-house and places it on a wicker stand. She ties <one> linen *gazzarnul*-cloth, [one] bolt of blue woolen cloth, one bolt of green woolen cloth, [one] bolt of red woolen cloth, and one shekel of silver onto the narrow-necked jar.
- §4 When a star becomes visible, the priest covers a wicker table with a linen cloth, ties a (bead of) *kirinni*-stone to the *ulihī*, and places them on the table. Furthermore, he takes a wicker

1. 1.O:2': wine.

tray [and] arranges the following on it: [He takes] a *PURSĪTU*-bowl and positions [*lueššar*-aromatic upon it. Beneath the *PURSĪTU*-bowl], he places one woolen *kišri*, [while on top] he places [one length of white fabric]. In addition, [he takes] blue wool, [green wool, and red wool] and drops it in(to the *PURSĪTU*-bowl(?)). [He puts it on top of the *lueššar* . . .] *lueššar* [. . . And] the priest [speaks the(se) words as follows in Akkadian]:

(approximately 20 lines lost)

- §5' [When] the priest [has finished] speaking [the(se) words in Akkadian, then he brings] the hand(-washing) water [out of] the palace.
- §6' [Then the priest speaks as follows] in Akkadian: “[Wash] your hands, My Lady, Great Queen! [Let your fingers] feed [warm morsels to] your lips!”
- §7' [Then the priest] drops the *lueššar* (into the fire) [and] with the silver beaker [holds out] the hand water [toward the deity]. And [with the] very [same] beaker,² he pours out the hand water for the ritual patron.
- §8' Then the priest [speaks] as follows in Akkadian: “Wash your hands, My Lady,³ Great Queen! Let [your fingers] feed [warm morsels] to your lips!”
- §9' When the priest has finished speaking the(se) words in Akkadian, then the priest takes a silver beaker full of beer and puts it⁴ in the hand of the ritual patron.
- §10' But while the *lueššar* is burning, the musician sings as follows in Akkadian: “This that you asked of me: O Lady of the Land(s), you asked of me; O Lady of the Lands, you asked of me; O Queen of Heaven, you asked of me: The receipt of honor you asked of me. The possessions of your(!)⁵ father you asked of me. A female kid you asked of me. Before the *ayakku*-shrine you answered me. You heard (my plea) for your intercession.⁶ . . . , you entered(?) to me, you . . . me. *When the roads bring death* (lit., fate), (even) by day you are dominant!”
- §11' And when the musician has finished speaking the(se) words in Akkadian, then the priest begins to shout. Then the priest [takes an unleavened] bread and crumbles it thoroughly. Then he puts [it] on the *lueššar*.
- §12' [Afterward,] he takes one fish⁷ [and] waves [it] over the deity, then puts [it] on the *lueššar*. Afterward, he takes another fish⁸ and waves it over the ritual patron, then puts it too on the *lueššar*. He picks up the *PURSĪTU*-bowl,⁹ holding the woolen *kišri* below, and holds it out to the ritual patron.
- §13' Afterward,¹⁰ the priest takes the length of white fabric, and [he holds] it above the ritual patron, above the silver beaker of beer that the ritual patron holds. And when the *lueššar* [. . .] away,¹¹ he waves it over the deity.

2. 1.K i 3' adds: of silver.

3. 1.K i 4'f.: [Lady] of the Land, Queen.

4. 1.B i 8': the [silver] beaker.

5. Text: her.

6. 1.B i omits.

7. 1.B i 18': takes up one fish together with the unleavened bread.

8. 1.B i 19'f. omits.

9. 1.B i 21': *lueššar*.

10. 1.B i 23': Furthermore.

11. 1.B i 27': above and away from the deity.

- §14' And [while] he is waving the *lueššar*, [the musician] sings as follows in Akkadian: "[. . .] O Lady [of the Land(?), release my offense(?)] O Queen of Heaven, release my sin!"
- §15' And [when the musician] has finished [speaking] these words in Akkadian, then the priest picks [up] the *lueššar* and sets it down on the wicker tray.
- §16' [Then the priest¹²] takes the beaker¹³ away from the ritual patron and libates on the *lueššar*, extinguishing it. Then another [priest]¹⁴ picks it up and strews it into the fire.
- §17' [When(?) . . .], the priest prepares [these implements: He takes] two silver beakers. He fills [one] with beer [and one] with water [and] sets [them] down on the [wicker] tray.¹⁵
- §18' Further,¹⁶ he takes from the wicker tray the unleavened bread upon which the salt was strewn, and he sets the knife on top.¹⁷ Then one sheep is driven in, and the priest takes the silver beaker of water. He dunks the salted unleavened bread and the knife (therein) and holds out the hand water to the deity. He sprinkles (it) on the sheep and [the ritual patron]. And [from] this [very] silver beaker [the priest pours] out the hand water for the ritual patron.
- §19' Then the priest speaks as follows in Akkadian: "Wash your hands, My Lady, Great Queen! Let your fingers feed warm morsels to your lips!"
- §20' Afterward,¹⁸ the priest places the silver beaker of beer in the hand of the ritual patron. Then¹⁹ the priest takes the unleavened bread and the knife and holds them over the sheep. Then the ritual patron dedicates the sheep.
- §21' Then the priest speaks as follows in Akkadian: "Receive, O Lady of Gods and Kings!"²⁰
- §22' When the priest has finished speaking the(se) words in Akkadian, then the priest places²¹ salt in the mouth of the sheep.
- §23' Then the priest speaks as follows in Akkadian: "May the salt (/vinegar?) meet your standards, O My Lady, Great Queen!"
- §24' And when the priest has finished speaking the(se) words in Akkadian,²² then he takes sample morsels from the head and from the right shoulder of the sheep. He places them on the unleavened bread and puts them in the firebox.
- §25' Then the priest takes the beaker of beer away from the ritual patron, and the ritual patron steps back. The priest sets the beaker down on the wicker tray. The cook drives the sheep out and they butcher it.²³

12. 1.B i 34 omits.

13. 1.B i 34' adds: of beer.

14. 1.B i 36' omits.

15. 1B omits this paragraph.

16. The beginning of this paragraph follows 1.B i 38'–40'. A ii 64: sets the knife on top and places it/them on the tray.

17. 1.A ii 65 adds: [. . .] summons [the ritual patron].

18. 1.B and 1.J insert: But when the priest has finished speaking the(se) words in Akkadian.

19. 1.C ii 2': Further.

20. 1.B ii 18f.: "O deity, [. . .] Eat! May it [be good]!" Or perhaps: "O deity, [. . .] May my bread (offering) [be good]!"

21. 1.G:2' and 1.M:2: strews.

22. 1.G:4' omits; 1.C ii 12'f. inserts: Furthermore, the priest takes for himself a knife.

23. 1.C and 1.M omit parts of this paragraph. In place of "beaker of beer," 1.M:8': silver beaker. In place of "drives," 1.N:3': brings. 1.G:7' omits "The cook drives the sheep out, and they butcher it."

- §26' Afterward, the priest prepares two silver beakers with beer and water. He scatters coals in the firebox and sets it before the deity. Then the cook brings in the platter with raw and cooked meat, and sets it down on the wicker tray.²⁴
- §27' The priest summons the ritual patron.²⁵ Then with the beaker the priest holds out the hand water to the deity.²⁶ With the very same silver beaker, he pours out the hand water for the ritual patron.
- §28' Then the priest [speaks] as follows in Akkadian: "Wash your hands, My Lady, Great Queen! Let your fingers feed [a warm morsel] to your lips!"
- §29' When the priest has finished speaking the(se) words in Akkadian, [then] the priest places the silver beaker of beer in the hand of the ritual patron. Further, the priest lifts up²⁷ the raw and cooked meat²⁸ from the platter. Then he holds it (the meat) out at the silver beaker that the ritual patron holds, and (then) holds it out toward the deity.
- §30' He sets it down on the wicker tray and takes one ordinary "sheep-loaf."²⁹ Then he takes the liver (of the sheep?), sets the knife on top,³⁰ and holds it out to the ritual patron.³¹ Then the ritual patron takes³² the knife and cuts it up. On top, he libates beer from the silver beaker. Further, the priest³³ holds it toward the deity.
- §31' Then he puts it down on the wicker tray. He takes three unleavened breads and crumbles them over the liver. He takes the ordinary "sheep-loaf" and crumbles it over the raw meat. Then the priest takes the silver beaker away from the ritual patron and libates over the raw meat. It is placed before the deity.³⁴ [. . .] he crumbles.
- §32' [Afterward], the priest [takes] a boat inlaid with silver. A wooden image stands on the boat. The head and eyes [of the wooden image] are plated with silver. On the boat are placed rock crystal, a knotted bunch [of thyme(?)], and a box.
- §33' [Then] the priest picks up the boat and carries [it] down to the river. He releases [it] on the river and thereby [speaks] as follows (in Hittite): "As the knot is [not] loosened again, so may the evil likewise [not] be let loose again! And as (the river) [swallows up] the box, so may it likewise swallow up the evil! May the river carry (it) off to the sea!"
- §34' Two substitute sheep are driven [in—one] substitute [sheep] for the deity and one substitute sheep [for the mortal]. He holds the substitute sheep of the deity toward [the deity, and] he holds the substitute sheep [of the mortal] toward [the ritual patron].
- §35' [He (the ritual patron)] is taken up and brought [up] to the city, into the gate-building. He is placed before Pirinkir. In addition, the wicker tray is taken and the following prepared:

24. 1.C omits the first half of this paragraph.

25. 1.C, 1.G, and 1.N omit.

26. 1.C diverges here, inserting two paragraphs not contained in the other texts, before breaking off.

27. 1.H ii 5': takes with a knife.

28. 1.H ii 4': meat (unmodified).

29. 1.H omits.

30. 1.B iii 4 adds: takes it up and.

31. 1.H omits.

32. 1.H ii 10: carries off.

33. 1.H iii 12: he.

34. 1.B iii 15: [And] he sets [it before] Pirinkir.

§36' He takes one *PURSĪTU*-bowl and arranges *lueššar* on top. He places one woolen *kišri* [beneath] the *PURSĪTU*-bowl and one [length] of white fabric on top. In addition, he drops in blue wool, green wool, and red wool, placing them on top of the *lueššar*.

§37' [Afterward(?)], the priest takes three unleavened breads, and he strews [salt] on one unleavened bread. He places a knife on top. On (another) one of the unleavened breads, he places [. . .], and (the last) one of the unleavened breads is placed in that same way. He sets them down on the wicker tray. Furthermore, the priest brings in two silver beakers—of beer and of water. He sets them down on the wicker tray. If the ritual patron is the king, then he stands [before] the *hapalki*-building. But if it is the queen, a prince, or a princess, then he or she stands before the building(?).

(approximately 30 lines lost)

§38' [. . . The priest] takes [away the beaker of beer from the ritual patron, and] he libates [on the *lueššar*, extinguishing it]. Another priest [picks it up and] strews [it] into the fire.

§39' [Then] he takes away from the wicker tray the unleavened bread on which salt has been strewn. [He sets the knife] on top, and a sheep is driven in.³⁵ Then the priest takes the silver beaker of water and holds (out) the salted unleavened bread and the knife.³⁶ [With] the silver beaker he holds out the hand water to the deity. He sprinkles (water) on the sheep,³⁷ and [with] the very same silver beaker he pours out the hand water for the ritual patron.

§40' He speaks in Akkadian: "Wash your hands! . . ."³⁸

§41' [When] the priest has finished speaking the(se) words in Akkadian,³⁹ thereafter the priest places the silver beaker of beer in the hand of the ritual patron.⁴⁰ And the priest holds over the sheep the salted <unleavened bread> and the knife that he has.⁴¹ Then the ritual patron dedicates the sheep.

§42' Then the priest speaks as follows in Akkadian: "Eat, O Ištar, My Lady of the Lands!⁴² May it be good!"

§43' When the priest has finished speaking the(se) words [in Akkadian],⁴³ he strews salt [in the mouth of the sheep].

§44' He speaks [as follows] in Akkadian: "[May the salt meet your standards], O My Lady, [Great Queen]!"

§45' When [the priest has finished] speaking the(se) words [in Akkadian], then [he takes] a sample morsel [from the head] and the right [shoulder of the sheep. He places] them [on the unleavened bread] and puts [them in the fire box. Then the priest takes] the beaker [of

35. 1.H iii 3' adds: [opposite] the deity.

36. 1.H omits.

37. 1.H iii 5'f.: he [purifies] the sheep [of exaltation].

38. 1.H iii 8'f.: He speaks as follows [in Akkadian: "Receive, O Lady of Gods] and Kings!"]

39. 1.F 16' omits.

40. 1.H iii 11'f.: [takes and] places [it] in the hand [of the ritual patron].

41. 1.H iv 1f.: Furthermore, the priest grasps the salted unleavened bread; he takes the knife [from the tray(?)] and holds them over the sheep.

42. 1.H iv 5: "Receive, O Lady of Gods [and Kings]!"

43. 1.F:23' omits.

beer away from the ritual patron], and [the ritual] patron [steps back. The priest sets] the beaker [down on the] wicker [tray. The cook drives] the sheep [out and they butcher it. Afterward, the priest prepares two silver beakers with beer and water]. He strews coals [in the firebox and] sets [it before the deity. Then the cook lifts up the raw and cooked] meat from [the platter and sets] it [down on the] wicker [tray]. Then [the priest summons] the ritual patron. Then with the beaker [the priest holds out] the hand [water to the deity]. With the very same [silver beaker, he pours out] the hand [water] for the [ritual] patron.

§46' Then the priest speaks [as follows] in Akkadian: "Wash [your hands], My Lady, Great Queen! Let your fingers feed warm morsels to your lips!"

§47' When the priest has finished [speaking] the(se) words in Akkadian, [then the priest] places [the silver beaker of beer] in the hand of the ritual patron. [Further], the priest [lifts] the raw <and> [cooked meat]. Then the priest dunks the meat in the silver beaker [of beer] that the ritual [patron] holds and (then) holds it out to the deity. He sets it down on the wicker tray [and] takes [one ordinary] "sheep-loaf." [Then] he sets down the livers, places the knife [on top], and holds them [out] to the ritual patron. Then the ritual patron takes the knife [and cuts them up. On top he libates beer] from the silver beaker. Further, the priest holds them [toward the deity. Then] he puts [them down on the wicker tray. He takes] three unleavened breads [and crumbles them] over the livers. He takes [the ordinary "sheep-loaf" and crumbles it over] the raw [meat]. Then the priest takes [the silver beaker] of beer away [from the ritual patron and] libates over [the meat. It] is placed [before the deity/Pirinkir. Then the priest picks up] the bed cover of [. . . and spreads it] out for the ritual patron. If the ritual patron is the king [or a prince . . .] of the first rank, [it] is spread out [before him. But if it] is a prince [of a lower rank] or a princess, [then it] is spread out before the deity. [Then] they speak [as follows in Akkadian]:

§48' "[. . .] O Moon-god, my father, make drink! [. . .]."

§49' [. . .] empty(?) [. . .] to the deity. [When] the priest [has finished] speaking [in Akkadian, then the musician(?) sings(?)] as follows [in Akkadian: ". . .] beneath(?) [. . .] his gods [. . .]."

§50' (*too fragmentary for translation*)

(*gap of uncertain length*)

§1* [. . .] crumbles [thoroughly].

§2* [The priest] takes one ordinary loaf of exaltation [and] holds it toward the deity. [Then] he crumbles [it] thoroughly, saying [as follows (in Hittite)]: "He is exalted; [may] Ištar [be . . .] in regard to the ritual patron." And (s)he with the ordinary loaf <. . .>.

§3* The priest takes] one ordinary cheese loaf [and holds it] toward the deity. [Then] he says as follows: "[He] is [exalted; may Ištar(?) be . . .] in regard to [the ritual patron] through the(se) words."

§4* [Afterward], the priest [sets a *gangati*-plant] on the unleavened bread. And he [holds] it toward the deity. He holds it out and kisses it. [Then] he speaks [as follows (in Hittite)]: "As this *gangati* [is pure], so may [the deity] likewise be pure! And may she (the deity) be reconciled with and purified⁴⁴ [in relation to] the ritual patron! And as the [sun] is bright, may it [likewise] shine for the life of Ištar and on the ritual patron!" Then the ritual patron steps back.

44. Lit.: "treated with *gangati*-."

- §5* [The priest] brings in another wicker tray [and] sets [it] before the burnt offering. Then the priest [takes] a beaker [and] brings in (another) [beaker of] water. Then he places them down on the tray. He [sets] them down on the wicker [tray] for burnt offering upon which [the beaker of water] is placed. [Then] the priest takes the beaker of water and holds (it) [out] to the deity, and with this [very beaker of] water he pours out the hand water for the ritual patron.
- §6* [Then the priest] speaks as follows in Akkadian: “Wash [your hands, O Lady of Gods] and Kings!”
- §7* [When the priest has finished speaking] the(se) words in Akkadian [. . .].

CTH 718.2

§§1'–2' See translation of 1.A §§3–4 above.

- §3' Furthermore, the priest [. . .] and them [at] the river [. . .] goes [. . . drum(?)] and cymbals [. . .]. And these things [. . .].
- §4' But when they(?) [. . .], the priest [sets(?) . . .] down, [and he waves over the ritual patron] with sulfur(?).
- §5' The priest [speaks as follows] in Akkadian: “Purify [and cleanse] the man! Purify his sins! Establish release (for him) [today]! I [have sent] the fish to [the sea] and the bird to the sky!”
- §6' But when the priest [has finished speaking the(se) words] in Akkadian, the priest [brings in] one wooden tray and [arranges] the following:

(gap of uncertain length)

- §7' [. . . with the silver beaker he pours out] the hand water [for] the ritual patron.
- §8' Then the priest [speaks as follows in Akkadian]: “Wash your hands, My Lady, [Great Queen! Let your fingers feed] warm morsels to your lips!”
- §9' But when the priest [has finished] speaking [the(se) words in Akkadian, then the priest] places the silver beaker of beer in the hand [of the ritual patron . . .].
- §10' Furthermore, the meat(?) [. . .] is placed, [. . .] takes it away. [. . .] performs. [. . .] In addition, [. . . takes a vessel(?)] of honey and [pours(?)] it [out] onto the hearth from [. . .].
- §11' When [they perform] the burnt offering, the musician sings [as follows in Akkadian]:
- §12' “. . . Sîn [. . .] all of them, the Igigi [. . .] . . . their father.”
- §13' But when the priest [finishes] speaking the(se) words [in Akkadian], he takes [. . .]. And [the priest . . . stands before the house(?)] of the ritual patron.

(gap of uncertain length)

- §14' [But if the ritual patron is the king, then he stands before the *hapalki*-building], but [if it is the queen, a prince, or a princess, then he or she] stands [before] the temple, and [he waves a fish over him/her].
- §15' [Then the priest] speaks [as follows in Akkadian]: “[Purify and cleanse the man! Purify] his sins! [Establish release for him] today! [I have sent the fish to] the sea and the bird to the sky!”

The Fragments

F1

KUB 39.94 + KBo 17.97

i *Partially preserved final signs of six lines.*

- §1' 1'. [. . .] x-^rYA[?]-AM^r-MA
 ii 2'. [. . . ŠA[?]] ^rd^rIŠ^rTAR ^dXXX A-BU-KI
 3'. [LI-KU-UL] ^rd^rNIN^r[.GAL U]M^r-MA-A-KI ṬÁ-A-BI-IŠ <LI-KU-UL>
 4'. [^d]U^rTU^r-AŠ TU-U-AN-KI L[I-KU]-UL ^dEL-LA-AB-RA-AT
 5'. ŠU-UK-KAL-LI-KI L[I-K]U-UL ^drA^r-A LUGAL
 6'. BÁ-A-NU-KI LI-KÚL LU-[Ú] DINGIR.MEŠ 'GÁB'-BÁ
 7'. E-LI-IŠ(-)ŠU-PÍ-MA x x E-'LA^r-MI-TI-YA
 8'. LI-IŠ-ŠU(-)PÍ-MA x-TI
-

- §2' 9'. *ma-a-an a-da-an-na pí-ya-[a]n-zi nu ki-i*
 10'. SÌR^{RU} LÚ[?]NAR DINGIR^{LUM} [S]ÌR^{RU}
-

- §3' 11'. *ma-a-an I-NA UD.6.KAM nu ŠA ZAG.^rMU[?] UD.KAM-až*
 12'. *nu-kán ma-aḥ-ḥa-an ^dUTU-uš <na-a-ú-i> [ú-up-zi] nu EN.S[ISKUR]*
 13'. *I-NA É.DU₁₀.ÚS.SA pa-iž-zi [i ma-aḥ-ḥa]-an-ma-aš*
 14'. *'IŠ-TU É'. DU₁₀.ÚS.S[A ú-iž-zi na-aš I]-NA É [. . .]*
 15'. *[pa-iž-zi . . . -t]i[?]-uš x [. . .]*
 16'. *traces*

- §4' 1'. [. . .] x x x x [. . .]
 iii 2'. [. . .] ^rnu^r x x ti [. . .]
 3'. [. . .]-^ran[?]-da-aš da-a-i
-

- §5' 4'. [...] x EN.SISKUR ZA.ḥUM KAŠ
 5'. [da-a-i na-an A-NA] PA-NI DINGIR^{LIM} ši-pa-an-ti
 6'. [EGIR-an-da-ma-an-kán IŠ-T]U KAŠ EGIR-pa šu-un-na-a-i
 7'. [... -d]a⁷-aš da-a-i

- §6' 8'. [ma-aḥ-ḥa-an-ma ...] ṛwa-ga-an¹-na ḥal-zi-ya-ri
 9'. [...] x x-uz-zi
 10'. [nu ... LÚNA]R URU^{URU}ḥur-li-li ṛSÌR^{RU}

- §7' 11'. [...] x ki [...]

§1' “. . . O Ištar, [let] Sîn, your father, [eat]! Let Ningal, your mother, <eat> well! Let Šamaš, your twin, eat! Let Ellabrat, your vizier, eat! Let Ea, the king, your creator, eat! *Indeed, exalt all the gods on high!* . . . O my Elamite Goddess, let them lift up. . . .”

§2' When the meal is provided, the singer of the deity sings this song.

§3' When it is the sixth day and the day of the New Year's Festival(?), and when the sun has <not yet> [risen], the ritual [patron] enters the bathhouse. But [when] he [comes] out of the bathhouse, [he enters the . . .] building . . .

§4' . . . he sets on [...]

§5' [...] the ritual patron [takes] the silver beaker of beer [and] libates [it before] the deity. [Afterward], he fills [it] up again [with] beer [and] sets [it on . . .].

§6' [When . . .] a snack is announced, he . . . , [and the singer] sings [...] in Hurrian.

§7' Too fragmentary for translation.

F2

KUB 32.3

- §1' obv. 0. [... nu A-NA DINGIR^{LIM}]
 1'. [ŠU.MEŠ-aš wa-a-tar pa-ra-a e]-ṛep¹-zi
 2'. [A-NA EN.SISKUR-ya-kán a-pé-e-ez-pát I]Š-TU ZA.ḥUM KÙ.BABBAR
 3'. [ŠU.MEŠ-aš wa-a-tar pa-ra-a la-a-ḥu-w]a-i

- §2' 4'. [nu LÚSANGA-niš^{URU}bá-bi-li-li ki]-iš-ša-an me-ma-i
 5'. [MI-I-ŠI ŠU.MEŠ-KI BE-EL-TI₄ MUNUS.LUGAL.GA]L ŠU.SI.ḪI.A-KI¹
 6'. [BU-UḪ-RI-KI ŠA ŠAP-TI-KI ŠU]-UK-KI¹-IL₅

- §3' 7'. [ma-aḥ-ḥa-an-ma LÚSANGA-niš A-WA-TE]^{MEŠ} URU^{URU}bá-bi-li-li
 8'. [me-mi-ya-u-wa-an-zi zi-in-n]a-a-i EGIR-ŠU-ma-kán
 9'. [A-NA EN.SISKUR Z]A.ḥUM KÙ.BABBAR ŠA KAŠ
 10'. ṽpa-a-i

- §4' 1. [... LÚ.MEŠ^SSAN]GA-niš šar-la-at¹-ta-aš<<-aš>>^{er}
 rev. 2. [NINDA.GUR₄.RA[?] IŠ-TU^{DUG}DÍ]LIM.¹GAL¹ ša-ra-a da-an-zi
 3. [... EN].¹SISKUR¹-ya ku-in
 4. [ZA.ḪUM KÙ.BABBAR ḫar-zi[?] na-a]n-kán a-pí-ya
 5. [... -y]a-at¹ pa-ra-a
 6. [...]
 7. [...] še-er-ma-kán
 8. [... -t]i
 9. [... -y]a-aš-ša-an
 10. [... LÚ^SSAN]GA-niš
 11. [...] x
 12. [... -z]i[?]

§1' ... he holds [out the hand water toward the deity. And] with [the very same] silver beaker, [he pours out the hand water for the ritual patron].

§2' [Then the priest] speaks as follows [in Akkadian: "Wash your hands, My Lady, Great Queen!] Let your fingers feed [warm morsels to your lips!]"

§3' [When the priest has finished speaking the(se) words] in Akkadian, thereafter he gives the silver beaker of beer [to the ritual patron].

§4' [... the priests(?)] take up [the ordinary loaf] of exaltation [from] the platter. [... The silver beaker] that the ritual [patron holds, ... (it)] there [...]. *Remainder too fragmentary for translation.*

F3

KUB 39.69

- §1' 1'. [... ^G]ku[r-ši(-) ...]
 obv.[?] 2'. [... p]é-e-da-^ri[?] [...]
 3'. [...]^{MUNUS.MEŠ}kat-re-eš-m[a ...]
 4'. [...] x-ziⁱ LÚ^SNAR-ma x [...]
 5'. [... ma]-^ra¹-an i-ya-an-da-ri
 6'. [... -r]a[?]-an-zi nu DINGIR^{LIM}
 7'. [...]^Gkur-ši-in-na
 8'. [...] da-a-i¹
-
- §2' 1'. [ma-aḫ-ḫa-an-ma LÚ^Sša-an-ku-un-né-eš] A-WA-TE^{MEŠ}URU bá-bi-li-li
 rev.[?] 2'. [me-mi-ya-u-wa-an-zi zi-in-na-i n]u-kán LÚ^Sša-an-ku-un-né-eš
 3'. [ZA.ḪUM KÙ.BABBAR ŠA KAŠ A-NA EN.SISKUR ŠU]-^ri[?] da-a-i
 4'. [nam-ma LÚ^Sša-an-ku-un-né-eš^{UZU}šu-up]-pa ḫu-u-i-šu-wa

1. End of column; it is uncertain whether a paragraph stroke is intended here.

- 5'. [IŠ-TU DÍLIM.GAL zé-ya-an-ta-ya š]a-ra-a 'kar-ap-zi'
 6'. [nu EN.SISKUR ku-in ZA.ĤUM KÙ.BABBAR ĥar-zi]i n[a-at a-pé-da-ni]
 7'. [A-NA ZA.ĤUM KÙ.BABBAR an-da] 'e'-ep'-zi

§1' Too fragmentary for translation.

§2' [When the priest has finished speaking] the(se) words in Akkadian, then the priest places [the silver beaker of beer in the hand of the ritual patron. Furthermore, the priest] lifts up the raw [meat from the platter and] dunks [it in the silver beaker that the ritual patron holds].

F4

KUB 39.76

- §1'
ii
1. [o o o o o o] ma-ši-wa-an A-NA EN.SISKUR ZI-an-za
 2. [o o o o a-pé-ni-iš-šu-w]a-an pa-a-i
-
- §2'
3. [EN.SISKUR-ma ma-a-an] LUGAL-uš na-aš Éĥa-pal-ki pí-ra-an
 4. [ar-ta-ri ma]-'a'-an-ma MUNUS.LUGAL-ma na-aš-šu DUMU.LUGAL
 5. [na-aš-ma DUMU.MUNUS.LUGAL] na-aš-kán ŠÀ É.DINGIR^{LIM} pa-iž-zi
-
- §3'
6. [o o o o o o N]INDA KAŠ GUD Û UDU ŠÀ É.DINGIR^{LIM}
 7. [o o o o o o EN].SISKUR EGIR-an ĥi-in-ga-až-zi
 8. [o o o LÚšā-an-ku-u]n-ni-iš^{er←} kar!^{!?}-ap!^{!?}-er-zi
-
- §4'
9. [nu LÚšā-an-ku-un-ni-i]š[!] URU bá-bi-li-li ki-iš-ša-an me-ma-'i'
 10. [o o o o o o o o] x^dIŠTAR MUNUS.LUGAL.GAL
 11. [LU-Ú' ŠA-NA-TI-ŠU-U]N' AR-KÀ-TI ĤA-DA-A NAM<<-MA>>-RA
-
- §5'
12. [ma-aĥ-ĥa-an-ma LÚšā-an-ku-un-n]i-iš A-WA-TE^{MES}
 13. [URU bá-bi-li-li me-mi-ya-u-a]n-zi ze-en-n[a-i]
 14. [o o o o o o o o dPí-r]i-in-ki-ri ú-d[a-a-i' . . .]
 15. [o o o o o o o o] 'É'ĥa-pal-k[i . . .]
 16. [. . . LÚSAN]GA'(-)'iš'(-) . . .]
-
- §6'
iii
- 1'. [. . .]-ki-iž-zi
 2'. [. . .]-pí-ya-aš
 3'. [. . .] x

§1' [. . .] gives as much [. . .] as seems appropriate to the ritual patron.

§2' [If the ritual patron] is the king, then [he stands] before the ĥapalki-building. But if it is the queen, a prince, [or a princess], then he or she goes into the temple.

- §3' [. . .] bread, beer, an ox, and a sheep. And in the temple the ritual [patron] bows down behind [. . . . The priest] lifts(?) [. . .].
- §4' [Then the priest] speaks as follows in Akkadian: “[. . .] O Ištar, Great Queen, [may their] long [years] be happy and bright!”
- §5' [When the priest] has finished [speaking] the(se) words [in Akkadian, . . .] brings in [. . .] to Pirinkir. [. . .] the *hapalki*-building [. . .] the priest(?) [. . .].
- §6' Too fragmentary for translation.

F5a–b

KUB 39.77, KUB 39.79

§1'

F5a rev.²

1. [nu-za LÚSANGA-niš² ZA.ḪUM KÙ].BABBAR ŠA A da-a-i
2. [NINDA.SIG-ya-kán ŠA MU]N GÍR-ya an-da [e-ep-zi]
3. [nu A-NA DINGIR^{LIM} Z]A.ḪUM KÙ.BABBAR ŠU.MEŠ-a[š A pa-ra-a e-ep-zi]
4. [A-NA EN.SISKUR-ya-k]án še-er ar-ḫa [pa-ap-pár-aš-zi]
5. [na-an p(a-r)a-a] la-a-ḫu[-wa-i]

F5b

- 1'. [p]a-r[a-

§2'

F5a rev.²

6. [n(u LÚSANGA-niš² URU²bá-b)]i-li-li k[i-iš-ša-an me-ma-i]

F5b

- 2'. [n]u LÚSANGA-niš² URU²bá-b[i]-l[i-li

F5a rev.²

7. [MI-I-ŠI ŠU.ME]Š-KI BE-EL-T[(I₄ MUNUS.LUGAL.GAL Š)U.SI.ḪI.A-KI]

F5b

- 2'f. [] BE-EL-TI₄ MUNUS.LUGAL.GA[L] Š[U.]

F5a rev.²

8. [BU-UḪ-RI-KI ŠA ŠA]P-T[I-KI ŠU-UK-KI-IL₅]

F5b

- 3'. []²

§3'

F5b

- 4'. ma-aḫ-ḫa-an-ma LÚSANGA-niš [A-WA-TE^{MEŠ} URU²bá-bi-li-li me-mi-ya-u-wa-an-zi zi-in-na-i]
- 5'. nu-kán ZA.ḪUM KÙ.BABBAR ŠA KAŠ [da-a-i . . . nu-kán]
- 6'. ku-e-da-ni A-NA^{DUG}PUR-S[Í-TI GÍŠ²lu-u-e-eš-šar² ḫa-an-da-an²]
- 7'. na-at LÚSANGA-niš kat-^rta¹ [a-pé-e-da-ni A-NA^{DUG}PUR-SÍ-TI da-a-i]
- 8'. 1 NINDA.GUR₄.RA-ya tar-(wa)-na-aš-ši[-iš . . .]
- 9'. EGIR-pa tu-u-wa e-š[a-ri . . .]

§4'

- 10'. [n]u LÚSANGA-niš² MUNUS.MEŠ[kat-re-eš²-ša . . .]

- 11'. [o] ^rú² [o] x [. . .]

2. Apparently no paragraph stroke in F5b, but only traces of a single sign remain in F5a: 9.

- §1' [The priest takes the] silver [beaker] of water [and dunks the salted unleavened bread] and the dagger therein. [Then he holds out] the silver beaker of the hand [water to the deity] and [sprinkles it] on [the ritual patron and] pours [it] out.
- §2' Then the priest [speaks] as follows in Akkadian: “[Wash] your [hands], My Lady, Great Queen! [Let your fingers feed warm morsels to your lips!]”
- §3' When the priest [has finished speaking the(se) words in Akkadian], then [he takes] the silver beaker of beer [. . . And he sets] it down [on] the *PURSĪTU*-bowl on which [the *lueššar* has been positioned(?)]. And one *tarwanassi* ordinary loaf [. . .] sits behind, at a distance [. . .].
- §4' Then the priest [and the *katra*-women(?) . . .].

F6

KUB 39.82

- §1' 1'. *nam-m[a . . .]*
 rev.[?] 2'. *I-NA* ^{GIŠ}BAN[ŠUR . . . *nu-kán* ^{LÚ}SANGA-*nīš'*]
 3'. *IŠ-TU* ^{DUG}KU-KU-^{UB}GEŠTIN' [° ° °] x [. . .]
 4'. *ši-pa-an-ti na-aš-ta* ^U[^{RU}*bá-bi*]-[']*li-li'*
 5'. *an-da ki-iš-ša-an* [']*me-ma'-i*
-
- §2' 6'. ŠI-I-TI BE-EL-TI₄ DINGIR.MEŠ<-NI> Û LUGAL.MEŠ-NI
-
- §3' 7'. *nam-ma* ^{DUG}KU-KU-UB GEŠTIN *kat-ta da-a-i nu EGIR-an-d[a]*
 8'. *nam-ma-pát* 1 ^{NINDA}*mu-la-ti-in pá-r-ši-ya ŠA GA.KIN[.AK NINDA.GUR₄.RA]*
 9'. *pár-ša-an an-da e-ep-zi na-aš-ta* ^{URU}*bá-bi[-li-li]*
 10'. ^{er←}*an-da ki-iš→er-ša-an me-ma-i*
-
- §4' 11'. [^{UZ}]^ULA-BÁ-AK-KI Ú-ŠA-AK-KI-IL
 12'. [^{UZ}]^ULA-BÁ-AN-ŠU Ú-ŠA[!]-AK-KI-LI^{sic}
-
- §5' 13'. [*nu-u*]š-ša-an ^{NINDA}*mu-la-ti-in ša[-ra-a da-a-i]*
 14'. [*na-an-kán* E]GIR-*pa a-pé-e-da-ni A-N*[A ^{GIŠ}BANŠUR[?]]
 15'. *da-a-i*
-

§1' [. . .] Furthermore, [. . .] on the table [. . . Then the priest] libates [. . .] from the jug of wine. Concurrently he speaks as follows [in Akkadian]:

§2' “Drink, O Lady of Gods and Kings!”

§3' Furthermore, he sets down the jug of wine and thereafter yet once more crumbles one *mulati*-loaf. He dunks a crumbled [ordinary] cheese [loaf] (therein), speaking concurrently as follows in Akkadian:

§4' "I have given you a neck tendon to eat; I have given him a neck tendon to eat."

§5' [Then he takes] up the *mulati*-loaf [and] sets [it] back on that [table].

F7

KUB 39.83

- §1' 1'. *traces*
 2'. [. . . A]-^rNA¹ GUD.ḪI.A UDU.Ḫ[I.A-ya . . .]
 3'. [○ ○ ○ ○ ○ šu-up-p]í-ya-aḫ-ḫi A-NA EN.SI[SKUR-ya-kán ŠU.MEŠ-aš A']
 4'. [a-pé-e-ez-pát IŠ-TU] ZA.ḪUM KÙ.BABBAR pa-ra-a la-a-ḫ[u-wa-a-i]
-
- §2' 5'. [nu ^{LÚ}ša-an-ku-un-ni-iš ^U]RU bá-bi-li-li ki-iš-ša-an [me-ma-i MI-I-ŠI ŠU.MEŠ-KI]
-
- §3' 6'. [ma-aḫ-ḫa-an-ma ^{LÚ}ša-an-k]u-un-ni-iš A-WA-TE^(M)EŠ^{URU} bá-bi-li-l[i]
 7'. [me-mi-ya-u-wa-an-zi zi]-in-na-i nu-za ^{LÚ}ša-an-ku-un-ni-i[š]
 8'. [ZA.ḪUM KÙ.BABBAR ŠA A da-a]-i na-an-kán A-NA EN.SISKUR ŠU-i da[-a-i]
 9'. [. . .] x ši-ip-pa-an-da-i EN.SISKUR-ma ma-a-an [LUGAL-ma]
 10'. [na-aš-ma MUNUS.LUGAL nu ^{LÚ}ša-an-ku-un-n]i-iš ku-iš 'ŠA' LUGAL Ú-NU-TU₄
 EGIR-^ran¹ [ḫar-zi / e-ep-zi]
 11'. [. . . U]DU.ḪI.A a-p[u-u-uš⁷ o] x x x(-)i[(-) . . .]
 12'. [. . . ^{LÚ}ša-an-ku-un[-ni-iš . . .]
 13'. [. . . p/ša-ra]-^ra¹ A-NA SAG[.GÉME.ARAD.MEŠ . . .]
 14'. [. . . da]-^ra¹-i na-at-k[án¹ . . .]
 15'. [. . . d]a-a-i nu ^{LÚ}š[a-an-ku-un-ni-iš . . .]
 16'. [. . .]x.ḪI.A-ya A-NA ^dI[Š³STAR³ . . .]
 17'. [. . .] e-ep-zi [. . .]
-
- §4' 18'. [^{LÚ}ša-an-ku-un-ni-iš]-ma ^{URU}bá-bi-li-li ki-iš-ša-^ran¹ [me-ma-i]
 19'. [. . .] A-GA-LU-U-LI A-GA-LI BE-EL-LA-A[T . . .]
 20'. [. . . K]A-A-ŠI(-) E-PÍ KA-A-ŠI RU-U-WA ZAG.AḪ.L[I . . .]
 21'. [. . . -N]I⁷-NI ZE-EL-LA-PU-Ú U-UR-ḪU x [. . .]
 22'. [. . .]-^rÚ¹-DU GAL-BI-I A-KU-^rLI'¹[-(-) . . .]
 23'. [. . . -L]I-ŠÍ ŠA [. . .]
 24'. *traces*

§1' [. . .] to the large [and] small cattle [. . .] he [purifies. And with the very same] silver beaker he pours out [the hand water] for the [ritual] patron.

§2' [Then the priest speaks] as follows in Akkadian: ["Wash your hands!"]

3. Or perhaps DINGIR.G[E₆].

- §3' [When] the priest has finished [speaking] the(se) words in Akkadian, [he takes the silver beaker of water] and [places] it in the hand of the ritual patron. [. . .] libates. If the ritual patron [is the king or the queen, then the priest] who [holds] the royal equipment [. . . those(?) large] and small cattle. [. . .] the priest [. . .] to/for [the domestic servants . . .] takes(?), and puts(?) it/them [. . .]. Then [the priest . . .] . . . to [Ištar(?) . . .] holds [. . .].
- §4' [The priest speaks] as follows in Akkadian: “. . . O Lady of [. . .], to you . . . , to you . . . , cress [. . .] . . . the path [. . .] . . . great . . . [. . .].”

F8

KUB 39.84

- obv. ii' 1. *ma-aḥ-ḥa-an-ma* ^{LÚ}NAR A-WA[-TE^{MEŠ} URU *bá-bi-li-li*]
 2. *me-mi-ya-u-wa-an-zi* *zi-in-n[a-i nu'* GUD.ḪI.A]
 3. UDU.ḪI.A-ya I-NA É ^{LÚ}MUḪALDIM *pa-ra[-a u-un-na-an-zi]*
 4. *nu* ^{LÚ}*ša-an-ku-un-ni-iš* A-NA [EN.SISKUR' . . .]
 5. *pa-a-i nu-za* EN.SISKUR *e-ša[-ri . . .]*
 6. *nu* ^{LÚ.MEŠ}*ša-an-ku-un-ni-i[š . . .]*
 7. EN.^rSISKUR-ya^r-an 3-Š[U^r . . .]

When the musician has finished speaking the(se) words [in Akkadian, then the large] and small cattle [are driven] out to the kitchen. Then the priest gives [. . .] to [the ritual patron], and the ritual patron seats himself [. . .]. Then the priests [. . .], and the ritual patron [. . .] it/him three times.

F9

KUB 39.86

- §1' 1'. [*nu-kán* ^{LÚ}NAR' ZA].Ḫ[UM' KÙ.BABBAR]
 i 2'. [ŠA KAŠ *da-a-i n*]a-^rat^r-*kán* ^rA'-[N]A DINGIR^{LIM}
 3'. [*pa-ra-a* DIB-*zi n*]a-aš-ta ^{URU}*bá-bi-li-'li*^r
 4'. [*an-da ki-iš-ša-an*] *me-ma-i*
-
- §2' 5'. [ŠI-I-TI BE-EL-TI₄ DINGIR.MEŠ-NI] Û LUGAL.MEŠ-NI
 6'. [*nu-kán* ZA.ḪUM A-NA ^{GI}]ŠBANŠUR AD.KID^{er}
 7'. [. . . *kat-ta-an'*] *da-a-i*
-
- §3' 8'. [*nu-kán . . .* ^{LÚ}NA]R ^{GIŠ}BANŠUR-až 1 NINDA.SIG ^{UZU}NÍG.^rGIG^r
 9'. [*ša-ra-a da-a-i n*]a-^rat^r A-NA DINGIR^{LIM} *pa-ra-a* DIB-*zi*
 10'. [*na-aš-ta'* ^{URU}*bá-bi-li-li ki-iš-š*]a-an *me-ma-i*
-

§4' 11'. [ŠU.SI.MEŠ-KI BU-UḪ-RI ŠA ŠAP-TI-KI' ŠU-UK-KI]-¹IL₅'

§5' 12'. [... NINDA.GU]R₄.RA.ḪI.A ¹kat-ta' [da-a-i]

(gap of uncertain length)

§6' 1'. x [...]

iii 2'. Û [...]

§7' 3'. ma-¹a¹[-an(-) ...]

4'. ^{DUG}ka[p-pí(-)]

5'. nu IT[-TI' ...]

6'. SAG.G[ÉME.ARAD.MEŠ ...]

7'. 4¹? GIŠ²[...]

8'. na-aš[(-) ...]

§8' 9'. SISKUR [...]

10'. x [...]

11'. x [...]

12'. x [...]

(gap of uncertain length)

§9' 1'. [...] x-¹ya¹[(-) ...]

iv 2'. [... S]AG¹.GÉME¹.ARAD.MEŠ ¹DÙ¹-a[n-zi ...]

3'. [...] ¹T'-NA É.DINGIR^{LIM} an-da pa-a-¹an-zi¹

4'. [... ^{NINDA} ...] x-an ŠA 2 UP-NI KÙ.¹BABBAR-ya¹-kán

5'. [...] ¹an¹-da tar-na-an 2 ŠA-A-¹DU¹ [Z]ÍD.¹DA¹.ŠE-ma-aš [...]

§10' 6'. [... ^{LÚ}NA]R ¹1' tar-pa-la-an SÍG ¹SA₅'

7'. [1 tar-pa-la-an SÍG ZA.GÌN da-a-i n]a²-at² I-NA É.DINGIR^{LIM}

8'. [...] ¹pé¹-e-da-an-zi

§11' 9'. [... ^{LÚ}NA]R Ì.DÙG.GA EGIR-pa

10'. [... da-a-i² ^{DUG}KU-KU-U]B GEŠ[TIN]-ma-aš-ša-¹an¹

11'. [... pa-ra-a la-a-ḫu]-wa-i

12'. [... 1 tar-pa-la-an S]ÍG SA₅ 1 tar-pa-la-an ¹SÍG¹ ZA.GÌN

13'. [... -š/t]a da-a-i

14'. [...] x ¹da-a¹[-i]

§12' 15'. [... A² a]r-ru-ma-aš

16'. [...] x

§1' [Then the musician(?) takes the silver beaker of beer and holds] it [out] to the deity and [concurrently] speaks [as follows] in Akkadian:

§2' "[Drink, O Lady of Our Gods] and Our Kings!" [Then] he places [the beaker down on] the table of wicker [. . .].

§3' [Then the musician . . . takes up] from the table one unleavened bread and the liver and holds them out to the deity, speaking [as follows in Akkadian]:

§4' "[Let your fingers feed warm morsels to your lips]!"

§5' [. . . sets] down [the ordinary] loaves.

(gap of uncertain length)

§§6'–8' Too fragmentary for translation.

(gap of uncertain length)

§9' [. . .] the domestic servants perform(?) [. . .] They enter the temple. [. . .] a [. . .]-loaf of two handfuls (of flour). And the silver [. . .] is left therein. But two *sūtu*-measures of barley flour [. . .]

§10' [. . . the musician takes] one bolt of red woolen cloth [and one bolt of blue woolen cloth], and they are carried [. . .] into the temple.

§11' [. . . the musician sets] the fine oil back [on . . . , pours out a jug] of wine [on it(?)], takes [. . . one bolt] of red woolen cloth and one bolt of blue woolen cloth and places [them . . .]

§12' [. . . water] for (hand) washing.

F10

KUB 39.88

- §1' 1'. [. . .] x ^rdu⁷1' [. . .]
i 2'. [o] ^rDUG⁷1'D[ÍLIM.GAL⁷ . . . t]ák⁷-n[i⁷ . . .]
3'. ^rú¹-wa-^ran¹[-zi] x x -^riš⁷-ša¹ [o o o o](-)l[a(-) . . .]
4'. [na-aš-t]a KÙ.BABBAR ku-it kur-kán[-zi na-a]t-kán [A-NA . . .]
5'. [an-d]a tar-na-i na-at-ša-an ^rA¹-N[A ^{GIŠ}B]ANŠUR [. . .]
6'. [EGIR]-pa da-a-i
-
- §2' 7'. [^{DUG}DÍLIM.GAL] Ì ŠA DINGIR^{LIM} GEŠTIN-ma-kán ŠA DINGIR^{LIM}
8'. [I-NA] ^{DUG}GÌR.GÁN an-da la-a-ḫu-u-w[a-a-i]
-
- §3' 9'. [EGIR-an-m]a⁷-kán ^{LÚ}SANGA A-NA ^rGIŠ⁷GA-AN-NI₇ AD.K[ID]
10'. [^{SÍG}k]i-iš-ri-in an-^rda¹ ša-a-ḫi še-er-ra-[-aš-ša-an]
11'. [^{DUG}DÍLIM.GAL] Ì da-an-na-^rra¹-an-^rta-an¹ d[a-a-i]
12'. [A-N]A ^{DUG}DÍLIM.GAL Ì-^rma¹-aš-ša-an [an-d]a ša-a-ku-w[a-an-ti]
13'. [^{GIŠ}z]u-up-pa-ri ḫa-an-da-a-iš-zi [na]m-^rma¹ IŠ-TU [. . .]
14'. [PA-N]I DINGIR^{LIM} d[a-a-i]
-

- §4' 15'. [nam]-ma ^{LÚ}SANGA-iš 2 ^{SÍG}tar-pa-lu-uš ^{SÍG}SA₅ S[ÍG ZA.GÌN]
 16'. [ar]-ḫa tuḫ-^rša^r-aⁱ-i⁴ na-[a]š-ta a-wa-an ar-ḫa d[a*-a-i]
 17'. [na-a]t an-^rda^r tar-na-an-zi na-at-ša-an š[a-ku-wa-an-ti^r]
 18'. [k]e-e-da-ni A-NA ^{DUG}DÍLIM.GAL ^{GIŠ}zu-up-pa-r[i-ya]
 19'. [ḫa-an]-da-a-i A-NA ^{SÍG}ḫu-ud-du-ul-li-ma-aš[-ša-an]
 20'. [^{GIŠ}pa-i]-^rni ^{GIŠ}ZÉ-ER^r-TU₄pát-tal-wa-an-^{er}da-ya^{er} l[a-a-ḫu-wa-i]

(gap of 2+ columns)

- §5' 1. [m]a-a-an ki-i me-ma-a-i nu-^ruš^r-ša-a[n . . .]
 iv 2. [A-N]A SAG.GÉME.ARAD.MEŠ-ya ŠU.MEŠ-aš [wa-a-tar]
 3. la-a-ḫu-wa-i na-aš-ta ^{URU}KÁ.DINGIR[.RA-li-li]
 4. an-da ki-iš-ša-an me-ma-i A[R-NA-ŠU^r]
 5. GI₅-IL-LA-TI-ŠU PA-A-ṬE₄-ER I-L[A- . . .]
 6. ḪE-E-ṬÌ[-ŠU]

- §6' 7. nam-ma GAL^{AM} EGIR-pa IT-^rTI^r GAL.ḪI.A
 8. da-a-i nu-uš-ma-aš-kán ^{TÚG}ku-re-eš^{er}[-šar]
 9. IŠ-TU ŠU.MEŠ-ŠU-NU ar-ḫa l[a-a-i]
 10. I-NA ^{GIŠ}GA-AN-NI₇ AD.KID-ya-ká[n]
 11. ^{SÍG}ki-iš-ri-^riš^r <ku-iš> an-da ša-ḫa-an-z[a]
 12. ^{SÍG}ki-iš-ri-^rin^r-na ^{LÚ}SANGA^r da-a-i
 13. [n]a-at ar-ḫa I-NA É-ŠU pé-^re^r[-da-i]
 14. [SA]G.GÉME.ARAD.MEŠ-ma PA-NI DINGIR^{LIM} a[r-an-ta-ri]
 15. [na]-aš-ta 2 UDU.ḪI.A an-da u-un-n[a-an-zi]
 16. [nu-k]án ^{LÚ}SANGA IŠ-TU^{er} GAL[^{AM} Û]
 17. [IŠ]-TU ^{rDUG}GÌR^r.GÁN du-w[a-an^r . . .]
 18. [◦] x an-tu-wa-a[ḫ-š^o- . . .]
 19. [◦] x-aš ^{rMUNUS}a/ḫa^r-x [. . .]
 20. [◦ ◦ ◦] x ḪAR [. . .]
 21. [SÍG] SA₅ [. . .]
 22. [◦ ◦ ◦] (-)ma(-) [. . .]

§1' [. . .] platter [. . .] on the earth(?) [. . .] they come [. . .]. He drops the silver that was retained [into . . .] and puts it [back on the . . .] table.

§2' He pours the [platter] of oil of the deity and the wine of the deity [into] the basin.

§3' But [thereafter], the priest stuffs the woolen *kišri* into the wicker pot-stand and [places] the plain (i.e., undecorated) oil platter on top. He arranges a torch [on] the wet oil platter and furthermore, [places] (it) together with [. . . before] the deity.

§4' Furthermore, the priest cuts(!) off two bolts of red [and blue] woolen cloth and [takes] (them) away. They are unraveled(?), and he arranges them on that [wet] platter [by] the torch. [He pours tamarisk] and plain olive (oil) onto the tuft of wool.

(gap of 2+ columns)

§5' When he says this, then he pours hand [water for] the domestic servants and concurrently speaks as follows in Akkadian: “Release [his misdeed] and his offense! [. . . his] sin!”

§6' Furthermore, he sets the cup back with the (other) cups and [loosens] the length of fabric from their hands. The priest takes the *kišri* <that> had been stuffed into the wicker pot-stand and carries it(!?) off home. But the domestic servants [stand] before the deity, and two sheep are driven in. [Then] the priest, with the cup [and] with the basin, at a distance [. . .] person [. . .]. Remainder too fragmentary for translation.

F11

KUB 39.93

- | | |
|--------------------------|---|
| §1'
obv. [?] | 1. [EGI]R-an-da ^{LÚ} SANGA 1 NINDA.SIG da-a-i še-r[a [?] -aš-ša-an [?] . . .]
2. [da]- ^r a [?] -i na-an A- ^r NA ^r DINGIR ^{LIM} me-na- ^r aḥ [?] -ḥa-an[-da e-ep-zi]
3. na-aš-ta an-da ^{URU} ba ^{sic} -bi-li-li k[i-iš-ša-an me-ma-i] |
| §2' | 4. A-LI ŠA-A-TÙ ŠA PA-NI-I-KI A-L[I ŠA-A-TÙ ŠA AR-KI-KI]
5. ^{MUNUS.MEŠ} SUḪUR.LAL-KI ^{MUNUS.MEŠ} KAR.KID-KI T[I- . . .]
6. IŠ-TU NINDA.SIG a-pí-ti-i še-er [. . .]
7. ḥar-zi nu GEŠTIN EGIR-an-da x [. . . la-a-ḥu-wa-i [?]] |
| §3' | 8. nu EGIR-an-da ^{er←} LÚSANGA ^{→er} 1 NINDA.SI[G da-a-i . . .]
9. ^r in ^r -x-x- ^r ša [?] -an ^r ki-na-a-an[-zi . . .]
10. [. . . E]GIR-an[-da . . .]
11. traces |
| rev. [?] | 1'. traces |
| §4' | 2'. [. . .] x ki ^{!?} ⁵ -i [. . .]
3'. [. . .] IŠ-T[U . . .]
4'. [. . .] MUN d[a-a-i [?] . . .]
5'. [. . .] iš- ^r ḥu ^r -u-w[a-i . . .]
6'. [. . .] ša-ra-a [. . .]
7'. [^{URU} ba-bi-li-li ki-iš-š]a-an me-ma- ^r a ^r [-i] |

5. Text: DI or LAM[!].

- §5' 8'. [... -T]I-I-KI IT-x[...]
 9'. [... -D]A⁷-AK-KI x [...]

§1' Thereafter, the priest takes one unleavened bread, puts [...] on top, and [holds] it toward the deity, concurrently [speaking as follows] in Akkadian:

§2' "Where are those who (go) before you? Where [are those who (go) behind you], your attendants, your courtesans? [...]" Then, together with the unleavened bread, he holds [...] over the offering pit and [pours(?)] wine behind.

§3' Thereafter, the priest [takes] one unleavened bread [...] they select [...]

§4' [...] takes] salt, [...] scatters [...] up [...] speaks [as follows in Akkadian]:

§5' "[...] your [...] your [...]."

F12

KUB 39.95

1'. *traces*

-
- §1' 2'. [nu]-uš-ša-an KU₆-ya A-NA^{DU}[^GDÍLIM.GAL an-da]
 3'. da-a-i nam-ma^{LÚ}SANGA a-pu[-u-un KU₆-un]
 4'. ša-ra-a da-a-i na-an A-NA 'DINGIR'^[LIM]
 5'. 'ša'-ra-a e-ep-zi na-aš-ta [^{URU}bá-bi-li-li]
 6'. [an-d]a ki-iš-ša-an [me-ma-i]
-

- §2' 7'. [AK-L]I⁷ BE-EL-TI₄ MUNUS.LUGAL.GAL-TÙ
 8'. [ŠA⁷ TE-R]E⁷-IŠ-ŠI-NI-NI^{er←} AR-NA^{→er} ṬÁ-A-B[I-IŠ]
 9'. [EN.SÍSKUR⁷] 'LI⁷-IP-TA HI-IT-ṬÁ LU[M-NA⁷]
 10'. [PU-UT-R]I⁷
-

- §3' 11'. [nu^{LÚ}SANGA⁷ me]-ma-i nu-uš-ša-an^{DUG}DÍLIM.GAL k[at-ta⁷]
 12'. [A-NA^{GIŠ}GA-A]N-NI₇ AD.KID PA-NI DINGIR^{LIM} da-^ra⁷[-i]
 13'. [na-at ar-ḫ]a wa-ra-a[-ni]
-

- §4' 14'. [...] 'ŠA⁷ GEŠTIN⁷ ḫar-zi
 15'. [... -n]a⁷-i nu[(-) ...]

§1' [Then] he puts the fish [on the platter]. Furthermore, the priest takes up that [fish] and holds it over the deity, [concurrently speaking] as follows [in Akkadian]:

§2' "[Eat], My Lady, Great Queen, [that which] you ask of me! May [the ritual patron(?)] properly reveal the misdeed. [Release] the [evil(?)] sin!"

§3' [Then the priest(?)] speaks. Then he sets the platter [down] before the deity [on] the wicker pot-stand, [and it] is burned [up].

§4' He holds [the vessel] of wine [...].

F13

KUB 39.96 iv

rev. 1'. traces⁶

-
- 2'. ma-aḥ[-ḥa-an-ma . . . URU bá-bi-li-li me-mi-ya-u-wa-an-zi]
 3'. zi-i[n-na-i . . .]
 4'. nam-m[a . . .]
 5'. IŠ-T[U . . .]
 6'. ta[-ma-iš[?] . . .]
 7'. an[-da[?] . . .]

Too fragmentary for translation.

F14

KBo 39.172

§1' 1'. [. . .] x ṽMAḤ[?] [. . .]
 obv. 2'. [° ° °] ku-ut-ta[-aš[?] . . .]

§2' 3'. [m]a-^ra[?]-na-aš-ta LÚSA[NGA(-) . . .]
 4'. na-aš-ta É.DINGIR^{LI}[^M-aš[?] . . .]
 5'. [nam]-^rma[?]-za-kán LÚS[ANGA(-) . . .]
 6'. [nu-u]š-za-kán ú-e-t[e-ni-it[?] wa-ar-aḫ-zi[?]]

§3' 7'. [. . .] x-kán A[?]MU[?] [. . .]
 8'. [. . .] x ḤU[?] x na [. . .]
 9'. [. . .] ar[?] me[?] x [. . .]
 10'. [. . .] x [. . .] an-ku x [. . .]
 11'. [na-aš-ta] URU bá-bi-li-li [an-da ki-iš-ša-an me-ma-i]

§4' 12'. [AK-LI] BE-EL-TI₄ DINGIR.MEŠ-NI [Ù LUGAL.MEŠ-NI . . .]
 13'. [PA-NI[?]] ṽDINGIR^{LIM}[?] pá-r-ši-ya [. . .]

traces of three additional lines

§5' 1'. [. . .] x x [. . .]
 rev. 2'. [. . .] x x [. . .]

§6 3'. [nu[?] z]é-e-ya-an-ta [ḥu-u-i-šu-wa-ya da-a-i]

6. The obverse of this fragment is 1.Q.

- 4'. *na-at-ša-an I-N*[A^{DUG}DÍLIM.GAL[?] *da-a-i nu-uš-ša-an GÍR[?]*]
 5'. *A-NA UZU še-er* [*da-a-i*]
-
- §7' 6'. *nu* ^{LÚ}NAR ^dPí-r[*i-in-ki-ir/kir* . . .]
 7'. ^riš[?]-*ha-mi-iš-ki-u-wa-an* [*da-a-i nu* ^{LÚ}SANGA(-) . . . IŠ-TU]
 8'. ^{GIŠ}BANŠUR *ša-ra*[-*a da-a-i na-at[?]-kán A-NA DINGIR^{LIM}*]
 9'. *me-na-aḥ-ha-an-da* ^re[?][-*ep-zi nu* ^{LÚ}SANGA[?](-) ^{URU}bá-bi-li-li]
 10'. *an-da ki-iš-ša-a*[*n me-ma-i*]
-
- §8' 11'. *AK-LI BE-EL-TI₄* [DINGIR.MEŠ-NI Û LUGAL.MEŠ-NI]
-
- §9' 12'. *nam-ma a-pa-a-at* ^G[^{IŠ}. . .]
-
- §10' 13'. [*n*]*a-aš-ta* ^{LÚ}SANGA[(-) . . . ^{UZU}NÍG.GIG]
 14'. [^{UZU}Š]À-*ya a*[*r-ha* . . .]
- §1' [. . . from[?]] the wall [. . .].
 §2' When the priest [. . .] then [from] the temple [. . . Furthermore], the priest [. . . , and he washes(?)] himself [with] water.
 §3' [. . . Concurrently, he speaks as follows] in Akkadian:
 §4' "[Eat], O Lady of Gods [and Kings]!" [. . .] crumbles [. . . before] the deity [. . .].
 §5' *Too fragmentary for translation.*
 §6' [He takes] the cooked [and the raw(?) meat], [places] it [. . .] on [the platter(?)] and [sets the knife(?)] on the meat.
 §7' Then the musician of Pirinkir [begins] to sing [. . . And the priest takes] up [the . . . from] the table [and holds it] toward [the deity]. Concurrently, [the priest(?)] speaks as follows [in Akkadian]:
 §8' "Eat, O Lady [of Gods and Kings]!"
 §9' Furthermore, that wooden [. . .].
 §10' Then the priest [. . . the liver] and the heart [. . .].

F15

645/z

- §1' 1'. [. . .] *x x-zi nu* ^rGEŠTIN*[?] [. . .]
 2'. [. . . *nu*] ^{LÚ}SANGA ^{URU}KÁ.DINGIR.RA-li-l[*i ki-iš-ša-an me-ma-i*]
-
- §2' 3'. [ŠI-I-TI BE-EL-TI₄ DINGIR.MEŠ-NI Û LUGAL.MEŠ[-NI]
-
- §3' 4'. [. . . -T]*I₄[?] na-an-ši-kán* ^{LÚ}SANGA *t*[*i*-* . . .]
 5'. [. . .] SAG.GÉME.ARAD.MEŠ *ar-r*[*a*-an-zi*]
-

- §4' 6'. [...^{DUG}...HI].^rA^r-TI₄ ú-e-te-ni-it šu-un[-na-a-i]
 7'. [na-at A-N]A^{GIŠ}BANŠUR še-er da-a-^ri^r
 8'. [na-at] A-N[A^{GIŠ}]ŠBANŠUR^r pí-ra-an kat-ta [da-a-i]
-
- §5' 9'. [...^{GIŠ}GIDRI.HI.A^rma^r-an-ni<-in>-ku-wa-an<-da> še-e-ga-x [...]
 10'. [... x-zi ŠĀ.BA^{er←1} ^{GIŠ}GIDRI^{→er} LÚSANGA x [...]
 11'. [... x-aš-ša-an ú-e-te-na-aš x [...]
-
- §6' 12'. [... x-aš-ša-an ŠA DINGIR^{LIM} x [...]
 13'. [... x-aš-ša-an A.HI.A[-aš^r...]
 14'. [...^{GIŠ}B]ANŠUR an-x [...]
-

15'. traces

- §1' [...] he [...]. And wine [... Then] the priest [speaks as follows] in Akkadian:
 §2' "[Drink, O Lady of Gods] and Kings!"
 §3' [...] And the priest [...] it to him [...] the domestic servants wash.
 §4' He fills [the ...-vessels] with water [and] sets [them on] the table. [Then he sets them] down before the table.
 §5' [...] short staves ... [...]. Among them the priest [...] one staff [...] of water [...]
 §6' [...] of the deity [...] water [...] table [...].

F16a–b

KBo 43.214, Bo 5664

- §1'
 F16a i[?] 1'. traces
 F16b i[?] 1'. [... IŠ-TU^{GIŠ}BANŠUR^r DINGIR^{LIM} ar-^rha^r
 F16a i[?] 2'. [da-a-i na-(aš-ta^{URU}KÁ)].^rDINGIR.RA-li-li^r
 F16b i[?] 2'. []-aš-ta^{URU}KÁ.DINGIR.RA^r-li-li
 F16a i[?] 3'. [an-da ki-iš-ša-an me-m]a-a-i
 F16b i[?] 3'. []-a-^ri^r
-

- §2'
 F16a i[?] 4'. [AK-LI / ŠI-I-TI BE-E]L-TI₄^{URU}A-YA-AK-KI
 F16b i[?] 4'. []-E]L-TI₄^{URU}A-YA-AK-KI
 F16a i[?] 5'. [... A-NA (^{GI})]ŠBANŠUR DINGIR^{LIM} da-a-i
 F16b i[?] 5f. []^{GIŠ}BANŠUR DINGIR^{LIM} / da-a-i
-

- §3'
 F16a ii[?] 1'. [o o o o o o] I-NA^ÉA-BU-U[S-SÍ...]
 2'. [o o o o o o] ^rDUG.GIR₄-ya^r [...]

- 3'. [o o o o o -z]i² [. . .]
 4'. [o o o o] x-^rzi¹ na[m-ma . . .]
 5'. [o o o o o o] x-^rra²1[(-) . . .]
 6'. [. . .]
 7'. x [. . .]
 8'. ^ra¹-l[a- . . .]
 9'. nu a[- . . .]

- §4' 1'. nu [. . .]
 F16b ii⁷ 2'. na[m-ma(-) . . .]
 3'. ^rna¹[- . . .]
-

- §5' 4'. na-^raš¹1[(-) . . .]
 5'. ^ra¹-x [. . .]

- §6' 1'.⁸ ši-pa-^ran-da¹[-an-zi . . .]
 F16a iii² 2'. ar-ḥa [. . .]
-

- §7' 3'. [m]a-^raḥ¹-ḥa-an-ma-k[án . . .]
 4'. [na-aš²-t]a pa-aḥ[-ḥur² . . .]

- §8' 1. traces
 F16a iv² 2. [. . . ^{URU}KÁ.DINGIR.RA-l]i-^rli¹
 3. [an-da ki-iš-ša-an me-m]a-i
-

- §9' 4. [. . . -l]i
 5. [. . .] x x
 6. [. . . d]a²-a-i
-

- §10' 7. [. . .]-aš [. . . -d]a-an

§1' [. . . takes . . . from the table⁷] of the deity. [Concurrently], he speaks [as follows] in Akkadian:

§2' "[Eat/Drink], O Lady of the *ayakku*-shrine!" [Then he sets . . . on] the table of the deity.

§§3'–10' [. . .] in the storehouse [. . .] vessel of fired clay [. . .]. *Remainder too fragmentary for translation.*

F17

KBo 32.206

- §1' 1'. [. . . -T]A
 left col. 2'. [. . . Ú²]-ŠE-BIL
-

7. Placement uncertain.

8. Approximately seven lines lost at top of column.

§2' 3'. [... KA[?]]-A-ŠI A-KAP-PA
4'. [... A[?]-B]U-YA-A

§3' 5'. [...]
6'. [...] x
7'. [... -Z]I-I-NE
8'. [...] x-an-ti

§4' 1'. ma-a-an-kán ^rLÚ^r.MEŠÚ-BA-RÙ-T[IM . . .]
rt. col. 2'. a-ar-ra-an-zi nu <^{URU}bá-bi-li> ki-i[š-ša-an me-mi-ya-an-zi[?]]

§5' 3'. A-AL-LI-IN TU-UT-TU-U-U[M-MA-AN A-AL-LI-IN]
4'. TU-UT-TU-U-UM-MA-AN MU-ĤU-RA(-)[. . .]
5'. A-AL-LI-IN TU-UT-TU-U-UM[-MA-AN . . .]
6'. ^dI-LA-AB-RA-AT^{er} ŠU-KAL-LI(-)[. . .]

§6' 7'. ŠA-BA[!]-A ŠA-TÙ-UK-KI
8'. ŠAR-RA-AT ^dA-YA-AK-KI [. . .]
9'. BE-LE-<ET> ^{URU}KÁ.DINGIR.RA [ŠAR-RA-AT[?]]
10'. ^{URU}NI-NU-WA PA-NE^{er}[(-) . . .]
11'. ^dIŠ-ĤA-RA ^rd¹ ZI-I[Z[?]- . . .]
12'. ^rdDA[?]-x-ZU¹ ^dx [. . .]

§§1'–3' Too fragmentary for translation.

§4' When the foreigners [. . .] wash, then [they(?)] speak as follows [in Akkadian]:

§5' Allin tuttum[man, allin] tuttumman receive! [. . .] Allin tuttum[man . . .], O Vizier Ellabrat [. . .]!

§6' “Be sated with the regular offerings, O Queen of the *ayakku*-shrine, [. . .], Lady of Babylon, [Queen(?)] of Nineveh, . . . [. . .] Išhara, Ziz[. . .] . . . [. . .].”

F18

KBo 45.258

§1' 1'. traces
2'. [... EGI]R-an-da 1 x [. . .]
3'. [... ^{URU}bá-bi-l]i-li

§2' 4'. [...]

§3' 5'. [...] x-ti ŠA GA.KIN.AK

- 6'. [NINDA.GUR₄.RA A-N]A DINGIR^{LIM} me-na-aḫ-ḫa-an-da
 7'. [e-ep-zi⁷ nu . . . ^{URU}bá-bi-li-l]i ki-iš-ša-an me-^rma-i⁷

§4' 8'. [. . .] LA⁷ ŠA x x x

§5' 9'. [. . .] x x x
 10'. [. . . EGI]R-an-da
 11'. traces

Too fragmentary for translation.

F19

KUB 60.42

§1' 1'. [. . .]-^rza-aš⁷1 [. . .]
 2'. [. . . -n]a-až x [. . .]
 3'. [. . .]-ŠU ḫu-i[t⁷-. . .]

§2' 4'. [. . . ^{URU}KÁ.DINGIR.RA-li-li an-d]a⁷ ki-iš-ša-an me-m[a-i]
 5'. [. . .]-UD⁷ AL-LU-U
 6'. [. . . a]n-da ^{URU}KÁ.DINGIR.RA-l[i-li . . .]
 7'. [. . .] x 7

§3' 8'. [. . .] kap-pu-u-uš-ki-iz-z[i]
 9'. [. . . ú-e-te⁷]-ni-it ša-ra-a-^rpát⁷
 10'. [. . .] ḫu-it-ti-ya-zi
 11'. [. . . EGI]R-pa^{er}
 12'. [. . .]-i

Too fragmentary for translation.

F20

Bo 9382

§1' 1'. [. . . ^{LÚ}ša-an]-^rku'-un⁷[-ni-iš . . .]
 rt. col. 2'. [◦ ◦ ◦]-^rkán⁷1 A-NA EN.S[ISKUR . . .]
 3'. ^rnu⁷ ^{LÚ}ša-an-ku-un-^rni⁷[-iš . . .]
 4'. še-er-ma-kán GÍR [da-a-i na-at A-NA EN.SISKUR pa-ra-a]
 5'. e-ep-zi nu-ká[n . . .]

§2' 6'. [nu ^L]^Úša⁷-an-ku-un-ni-iš^U[^{RU}bá-bi-li-li an-da]

7'. [ki-iš-ša-a]n⁹ me-ma-i MU[-U_H-RI BE-EL-TI DINGIR.MEŠ-NI Û
LUGAL.MEŠ]-NI

-
- §3' 8'. [ma-aḥ-ḥa-an-ma^{LÚ}š]a-an-ku-u[n-ni-iš A-WA-TE^{MEŠ URU}bá-bi-li-li]
9'. [me-mi-ya-u-wa-an-zi zi-in-na]-^ra-i¹ [nu⁷ . . .]
- §4' 1'. traces
left col. 2'. [. . . me-ma]-^ra-i¹
3'. [. . . LUGAL.MEŠ⁷]-NI^{er}
-

§1' [. . .] the priest [. . .] to the [ritual] patron [. . .]. Then the priest [. . .]. He takes the knife [and] holds [it out toward the ritual patron].

§2' [Then] the priest speaks [concurrently as follows in Akkadian]: “[Receive, O Lady of Gods and Kings!]”

§3' [But when] the priest [has finished speaking the(se) words in Akkadian, . . .].

Remainder too fragmentary for translation.

F21

KBo 49.202

- §1' 1'. traces
2'. [. . .] ^rA¹-NA EN.S[ISKUR . . .]
-
- §2' 3'. [. . . k]u-it-ma-an-m[a(-) . . .]
4'. [. . . ^LÚNAR-ma^{UR}U^Ubá-bi-li-li . . .]
5'. [. . .]x-NI ^rBU¹-x[- . . .]
-

Too fragmentary for translation.

F22

KBo 56.208

-
- 1'. [. . .] ^r2¹ NINDA^{mu-l}[a-ti- . . .]
2'. [. . .] x-ta nu-k[án⁷ . . .] x [. . .]
3'. [. . . ^{GIŠ}BA]NŠUR DINGIR^{LIM} ar-ḥa [. . .]
4'. [. . .]-ta^{URU}bá-bi-li[-li . . .]

Too fragmentary for translation.

9. Or perhaps [kiš-a]n, in consideration of available space.

F23

KBo 42.142

- 1'. [...] x x [...]
 2'. [...] -p]ár-ri-x [...]
 3'. [...] x IM x [...]
 4'. [...] (-)k]a²(-)ri(-)ga[(-) ...]
 5'. [...] x ME ni-in[- ...]
 6'. [...] UŠ-RA-A^{er}-NI-^rNI'[(-) ...]
 7'. [...] ar]-ḫa ku-e i[š²- ...]
-

- 8'. [...] -NU²(-)^rRU¹(-)[...]

- 9'. [...] x uš x [...]

Too fragmentary for translation.

The Commentary

Previous useful or more-extensive discussions of this text include:

H. G. Güterbock 1933: 42 n. 1
E. Laroche 1951: 134–36
H. Otten 1951: 231
A. Goetze 1964: 94–96
E. Laroche 1964: 321
R. Werner 1965: 381
H. M. Kümmel 1969: 321–24
C. Kühne 1993: 245–49
G. Beckman 2002: 35–41
J. Miller 2004: 316–18
R. Strauß 2006: 191–215
S. Görke 2010: 206–7
G. Beckman 2010a: 109–20

In addition, Text 1.L has been transliterated by Roszkowska-Mutschler 2005: 313; 1.M by Roszkowska-Mutschler 2005: 314; 1.O by Groddek 2011: 114; F14 by Groddek 2004: 222–23; and F18 by Roszkowska-Mutschler 2005: 315. In general, these transliterations require correction in detail as demonstrated by the fuller context established here.

Text 1

§1 1.A i 5: Attestations of ^{LU}SANGA, *šankun(n)i-*, *šak(k)unni-*, “priest,” have been collected by Daddi 1982: 257–59, 345, as well as CHD Š 181–200. The overwhelming majority of syllabic writings appear in our text. Exceptions are: KUB 1.2 i 15, KBo 3.6 i 14 = KUB 1.1 i 16 (CTH 81, Apology of Hattusili III), KBo 19.28 obv. 2 (CTH 237, in which the complement of priests in the É.GIŠ.KIN.TI is set at 18), KBo 16.83 iii 3 (CTH 242, where the priest Sip̄pa-ziti receives a knife from the stores of Šaušga of Lawazantiya), KUB 39.87:13’ (CTH 452, fragment of a substitution ritual), KUB 32.133 iv 2’ (CTH 482, ritual for the Goddess of the Night), KBo 22 49 iii 8’ (CTH 500, fragmentary marriage ceremony?), and KBo 19.161 iiia 7’ (CTH 738, ritual for the goddess Teteshapi). Spellings ending in *-nīš* (GIŠ) are found only in the present composition. In any event, it is more than doubtful that the Hurrian-derived form *šankun(n)i-* stands

behind the ideogram in all instances in Hatti, particularly in older texts. See Miller 2004: 268; and Schwemer 2005–6: 226–27.

- 1.A i 6: On *ulīhi-*, apparently a cord or ball of wool, see most recently Miller 2004: 409–12.
- 1.A i 9: Perhaps the ceremony mentioned here can be restored as ^{SISKUR}*a[l-la-aš-ši(-)]*, and an important component of the entire procedure, if not the entire composition, therefore identified as “The Rite of Ladyship/Queenship.” For this Hurro-luwoid festival name, see Kümmel 1967: 48–49; and HW² I 57.
- §2 1.A i 11: *tarpala/i-* has now been thoroughly examined by Görke 2010: 225–35. Employed in religious ceremonies as an offering and to mark the path for summoned deities, the *tarpala/i-* was most likely a long piece of fabric, such as a scarf (so Görke). But since nothing indicates that the *tarpala/i-* was an article of clothing, I have opted for the translation “bolt (of cloth).”
- 1.A i 13: Attestations of ^{GADA}*gazzarnul* have been collected by Rössle 1998: 111–28; and the lexeme has been discussed by Melchert 1999: 127; and Rieken 1999: 467.
- 1.A i 14: AHw 314a lists for *ḫaltikku/ūtu* only KUB 32.133 i 16 (CTH 482) and MSL 5 72 (Hh II), 290–91: *gú/sag.dib.ba*. Judging from the Sumerian equivalent, this container featured a narrow neck. I know of no further attestations at Boğazköy.
- 1.A i 15: Although Güterbock 1989: 116 n. 21; and Puhvel, HED 4 270–75, consider ^{GIŠ/GI}*kurši-* to be a by-form of ^{KUŠ}*kurša-*, “hunting bag,” I find it difficult to reconcile an object in wood or wicker with the shape of the bag depicted on the Schimmel rhyton (Güterbock 1989: 142, pl. 16). See Carruba 1967: 94 n. 20 for ^{GIŠ/GI}*kurši-* = “Tablett.”
- 1.A i 16: For NINDA.GÚG = *kukku* A “(a type of bread or cake of characteristic shape),” see CAD K 498. Hoffner 1974: 195–96 has collected most of the attestations in Hittite texts (always written Sumerographically).
- 1.A i 17f.: Hoffner 1974: 203 suggests that NINDA.SIG, lit., “thin bread,” is unleavened, and at 1974: 200–201, he shows that its opposite, NINDA.GUR₄.RA, lit., “thick bread,” is the type of baked good most frequently attested in Hittite cult. I have therefore translated the latter term as “ordinary loaf.” With the available occurrences of these bread names, which never describe ingredients or preparation, it is not possible to demonstrate conclusively that the contrast is indeed between unleavened and leavened.
- 1.A i 19: For details on the goddess Pirinkir, see Taracha 2003–5 (s.v. “Pirengir”); Koch 2003–5 (s.v. “Pinengir”); and Beckman 1999a: 25–39.
- 1.A i 21: The photo shows a greater gap than the copy, but if space is insufficient for [*a-ni-ya-at-t*]i, then restore [KIN-*t*]i or [ŠU^T]ⁱ (on which, see Miller 2004: 315–16).
- §3 These rites surrounding the drawing of water are quite similar to those carried out in §§14–15 of the Ritual of Ammihatna (CTH 471), although there, the source of water is a stream; see Strauß 2006: 222, 235. Cf. also CTH 481 §9 (Beckman 2010b: 81–82) and CTH 475 §§2–3 (Beckman 2013a).

- §4 1.A i 35: Since the ^{NA4}*kirinni-* here is bound to the *uliḫi-*, it is likely that what is indicated is a bead (*kunna-*) of this material, as is explicitly the case in two of the passages adduced by Polvani (1988: 29–36) in her treatment of this word.
- 1.A i 37: The use of ^(DUG)*PURSĪTU* as an Akkadogram in Hittite texts is rather rare, otherwise attested only at KUB 54.78 obv. 1, 4, 7 (CTH 625); KBo 47.104 ii 16' (CTH 670); and KUB 56.48 ii 20ff. (CTH 672),¹ although the word does appear often enough spelled phonetically in Akkadian-language texts from Boğazköy—see CAD P 523–24 for examples. Much more common is the corresponding Sumerogram ^(DUG)*BUR.ZI*. Coşkun 2001: 85 identifies this type of vessel with the “fruit stand” known in Anatolia already as early as the Old Assyrian period.
- 1.A i 37–42: Restorations here after 1.A iv 33–38 (§36'); cf. CHD L–N 74.
- 1.A i 38: A thorough consideration of *lueššar* is to be found in Görke 2010: 206–10.
- §5' 1.A ii 3: That Hittite deities, like properly brought-up humans, washed their hands before meals is also shown by an address to a Storm-god, KBo 21.57 iii 6'–78' (CTH 329, ed. Glocker 1997: 22–23): [*nu ki-iš-ša-a*] *n me-ma-i* ^dISKUR ^{URU}*Ku-li-ú-iš-na BE-LÍ-YA* / [*ka-a-ša wa-ḫ*] *e-eš-na-aš wa-a-tar ḫar-mi nu-za-kán QA-TE^{MEŠ}-KA* / [*wa-ḫi-eš-na-aš ú-i-t*] *e-ni-it a-ar-ra-an-za e-eš*, “[Then] (s)he speaks [as follows]: ‘O Storm-god of Kuliwisna, My Lord, I am holding here the water of the waving-rite. May your hands be washed with the water [of the waving rite]!’”
From the Hurrian milieu, we have KBo 21.33++ i 17–27 (CTH 701, ed. Salvini and Wegner 1986: 40–41²):

-
17. *nu-za* ^{LÚ}*AZU GÜB-la-az ki-iš-ra-az MUŠEN.GAL da-a-i ku-un-na-za-ma-k[án]*
 18. *ki-iš-ra-az* ^{DUG}*a-aḫ-ru-uš-ḫi-ya-az* ^{GIŠ}*ERIN ša-ra-a da-a-i*
 19. *na-aš-ta* ^{Ì.GIŠ}*A-NA* ^{DUG}*GAL ME-E an-da za-ap-nu-zi nu ŠA* ^d*Hé-p[át]*
 20. *ka-at-ki-ya ir-ḫa-a-iḫ-zi nu-uš-ša-an* ^{GIŠ}*ERIN kat-ta A-NA* ^{DUG}*GA[L ME-E]*
 21. *da-a-i nu-za* ^{DUG}*GAL ME-E ša-ra-a da-a-i nu wa-a-tar A-NA DINGIR^{LIM}*
 22. *me-na-aḫ-ḫa-an-da la-a-ḫu-i*
-
23. *ḫur-li-li-ma ki-iš-ša-an me-ma-i a-aš-še-eš* ^d*Hé-pát šu-u-ni-ip*
 24. *ši-ya-a-i a-aḫ-ra-a-i ú-na-am-ma* ^{GIŠ}*ke-e-eš-ḫé-ep-we* ^{<-ni>}
 25. *ke-el-t[e]-i-e-ni a-am-ba-aš-ši-ni ke-e-lu nu wa-a-tar A-NA BE-EL SÍSKUR*
 26. *me-na-aḫ-ḫa-an-da la-a-ḫu-i nu-uš-ša-an* ^{DUG}*GAL ME-E kat-ta*
 27. *A-NA* ^{GIŠ}*BANŠUR AD.KID da-a-i*
-

Then the seer takes the duck with his left hand. With his right hand, he takes the cedar up out of the incense-vessel. He dribbles oil into the beaker of water and completes the incantation-rite of Hepat. Then (the seer) sets the cedar down in

1. Add Haluk Perk Museum Tablet, line 3': ^{DUG}*PUR-SÍ-T[U]*, ed. Dinçol and Dinçol 2005: 84.
 2. See Haas and Wegner 2010: 106–8.

the beaker [of water], picks up the beaker of water, and pours out the water before the deity.

He says as follows in Hurrian: “May your hand(s) be washed, O Hepat, with water and incense! And come to the well-being and burnt offerings of (i.e., for) your throne! Be well!” Then he pours out water before the ritual patron and sets the beaker of water down on the wicker table.

§6’ 1.A ii 5–6: In these lines, we encounter for the first time the most frequent Akkadian incantation (1.A.1) in CTH 718. Other occurrences (1.A iii 45, 1.B v 49) feature the noun *buhru* (a hot dish); cf. AHW 136; CAD B 307–8. But here and in 2.A iv’ 5 we have a newly attested variant *buhhāru*, a *purās* form. See von Soden, GAG *Ergänzungsheft* §55o.

The semantics here are a bit peculiar, the Š-imperative seemingly having only a secondary object: “cause to eat the warm morsel(s) of your lips.” I have given a more idiomatic translation.

Incantations inviting a deity to eat—and drink—are attested elsewhere in the Boğazköy corpus.³ For example, KUB 20.92 vi’ 6–9 (CTH 635; ed. Popko 1994: 200–201):

6. *ták-kán an-da ki-iš-ša-an me-ma-an-zi*
7. ^dU ^{URU}Zi-ip-pa-la-an-da EN-YA TI-an-za
8. ŠA DINGIR^{LIM} ZI-za DUMU ^dU e-ez-za-az-za
9. nu-za iš-pí-ya e-ku-ma nu-za ni-ik

They speak as follows concurrently: “O Storm-god of Zippalanda, My Lord, be well! Eat to your divine heart’s content, O Son of the Storm-god, and be satisfied; drink, and be sated!”

Note also KBo 21.60: 14’–15’ (CTH 329; ed. Glocker 1997: 42–43): [*nu ki*]-iš-ša-an me-ma-i ^rdⁱIŠKUR ^rURUKu’-[li]-^rú’-[iš-na BE-LÍ-YA / zi]-ik az-zi-ik-ki-i, “[Then] (s)he speaks as follows: ‘You eat, O Storm-god of Kuliwisna, [My Lord!]’”

§7’ 1.A ii 10: In Syria, ZA.ḪUM = *šāhu* (CAD Š/1 105–6 [a drinking or cooking vessel, usually of metal]) is attested at Mari, Alalakh, and Emar (e.g., BLMJ 809 [= Westenholz 2000: C35] obv. 8). Boğazköy evidence and secondary literature have been assembled by Taracha 2000: 118–19.

§10’ 1.A ii 23: For *lētu* as “assets,” see CAD L 151. This meaning is very common in texts from Emar.

1.A ii 24: As pointed out in CAD A/1 224–25, the *ayakku*-shrine almost always, as here, hosts a female divinity. The phrase *BĒLAT AYAKKI*, “Lady of the *ayakku*,” found several times in Hittite texts, is probably an epithet of Šaušga; cf. Singer 1996: 54, which harmonizes well with the appearance of the *ayakku* in our context.

1.A ii 25: With Goetze 1964: 95 n. 28, I interpret A-ḪAZ A-BU-UK-KI as *aḫāz abbūt(i)ki* and understand the phrase as a variant of *abbūta šabātu*, “to intercede” (CAD Š 24–25).

3. See Mayer 1976: 158–61, for such inducements in Mesopotamian prayers.

- 1.A ii 26–27: These lines are difficult and surely corrupt. TA-AḤ-MA-AZ-ZA is apparently a noun,⁴ and TA-RU-UM-ME-NI (*tērubīnni* < *erēbu*?) and TA-NU-NI-MI-IN-NI verbs, but neither morphology nor roots are clear. If we understand A-BA-LU-ŠI-IN as an error for (*w*)*abālišin(a)* and GER-RE-E-TI for nom. fem. pl. *gerrētu*, a translation is possible,⁵ although the sense remains obscure.
- 1.A ii 28: ŠA-LI-ṬÁ-A-TI for G stative *šalṭāti*.
- §12' 1.A ii 34: The use of fish is rather uncommon in Hittite ritual. See Miller 2004: 445–46, for details.
- §18' 1.A ii 65: Beginning of line restored after 1.A iii 38.
- §21' 1.A iii 16: BE-EL-TI₄ is an irregular feminine-singular construct form *bēlti* for usual *bēle/at*; see GAG §64g; and cf. *be-el-ti qaqqiri rabīti*, LKA 62 rt. col. 12 (MA; cited CAD B 189). An interpretation as *bēlti*, “My Lady,” while just possible in this instance (“Receive, My Lady, our gods and our kings!”), is excluded elsewhere in CTH 718. See, for example, AKLĪ BĒLTI DINGIR.MEŠ-NI U LUGAL.MEŠ-NI, “Eat (fem. sg.), O Lady of Our Gods and Our Kings!” (F14 §§4', 8').
- §23' 1.A iii 22: Both the variant MUN in 1.C and 1.M and the action of the previous paragraph demonstrate that ṬÁ-BA-A-TU probably does not mean *ṭābātu*, “vinegar” (CAD Ṭ 4–5), here. A plural of *ṭābtu*, “salt,” is unexpected and indeed unattested (CAH Ṭ 10–15), but perhaps the magician is playing on homophony with the fem.-pl. *ṭābātu*, “sweet morsels; good things.”⁶ For *maḥārum* as “to be acceptable,” see CAD M/1 63–65.
- §24' 1.A iii 27: For ^{DUG}*ḥuprušhi* as the portion of a brazier or hearth within which the fire is contained, see Wilhelm, RIA 4 (1972–75): 478; and Strauß 2006: 86 n. 323.
- §30' 1.A iii 55: For *ḥawiyašši-*, see Melchert, CLL 66; and HW² III 538. Hoffner 1974: 159 suggests that the term indicates a pastry either made with mutton fat or in the shape of a sheep. The only other occurrence of the word is KBo 21.42 i 11 and dupl. KBo 29.213 + HFAC 54 obv. 6 (CTH 641, a ritual for Išḫara).
- §32' 1.A iv 12: *zapxagi-* has been thoroughly treated by Neu 1995: 395–402.
- 1.A iv 13: The restoration at the beginning of the line follows KUB 9.28 iii 14–16 (CTH 442): 2 *mi-la-aš tuḥ-ḥu-e-eš-šar ti-ya-am-ma-an-da iš-ḥi-ya-an*, “two *mila*(-units?) of thyme, bound with a knot”; cf. CHD L–N 249. For *tuḥḥueššar*, “thyme(?),” see Zeilfelder 2000.
On *tiyam(m)ar*, “rope, cord; knot,” see Melchert 1983: 14.

4. I put this forth tentatively, because unlike all of the verbs in this incantation, this form lacks the *-i*-suffix of the 2.fem.sg. Or, since we are dealing with a corruption in any case, should we understand this as from *ḥamātu*, “to hasten,” in hendiadys: “you hurried to enter to me”?

5. Or: “When they (fem.) bring the fates, you are hostile,” taking GER-RE-E-TI as *gerēti*, 2.fem.sg. of *gerū*, “to be hostile” (CAD G 61–63)? But to what would *-šin(a)* refer?

6. Note this excerpt from a speech in KBo 36.29 i 21'–22' (an Akkadian ritual tablet apparently imported from Babylonia, ed. Schwemer 1998: 87, 101, 111–12): [. . .] É-ku-nu / ṭa-bu-ti a-ku-la me-e É-ku-nu K[Ü.GA šī-ta-a], “Eat the good/sweet [. . .] of your temple; [drink the pure] water of your temple!”

§37' 1.A iv 46: It is uncertain whether the pseudologographic term *Ḫa-pal-ki* involves the *Kulturwort* for iron, *ḫapalki* (so HED H 117), or is to be identified with the Hurrian *apalki* (GLH 33; HW² I 164; Košak 1986: 132 is unsure), apparently a cultic location. Our passage and the similar F4 §2' do not contribute to the resolution of the question, since either an iron forge(?) / depot(?) or a shrine could conceivably be the scene of the following ritual action, which in the main text is lost in any case.

1.A iv 48: For the restoration, see F4 ii 5.

§38' 1.F:2'–5': Reconstructed after 1.A ii 53–55 (§16').

§40' 1.H iii 9': The phrase *BE-EL-TI/TI₄ DINGIR.MEŠ-NI Û LUGAL.MEŠ-NI* found in incantations I.1.A.2, I.1.B.2, I.1.C.1, and I.1.D.2 might be understood as *bēlti ilīni u šarrāni*, “Lady of Our Gods and Our Kings,” but given the other scattered Assyrianisms in the Akkadian text, it is better read as *bēlti ilāni u šarrāni*, “Lady of Gods and Kings.”

§§45'–47' 1.B v 10–vi 19: Restorations after 1.A iii 23–iv 7 (§§24'–31').

§49' 1.B vi 30: The restoration here is merely a suggestion.

§2* Comparison of the incantations in this and the following paragraph suggests that the final portion of 1.R:9' (*IŠTU NINDA.GUR₄.RA*) is intended to indicate the means by which Šaušga is affected (like *IŠTU AWA[TĒ]* in 1.S ii 5'), but this remains uncertain due to the absence of the quotative particle.

§4* 1.S ii 6'–10': Restorations suggested by Strauß 2006: 106 n. 414. She thoroughly discusses the *gangati*-rite on pp. 101–8; as does Haas 2003: 328–35.

Text 2

§3' 2.A i 15'f.: For the close association of the *galgalturi*-, “cymbals,” and *arkammi*-, “drum,” see Güterbock 1995: 57–71.

§4' 2.A i 20': See Strauß 2006: 110–11; and Haas 2003: 237–40 for the purificatory substance *ḫust(i)*-, probably (some compound of) sulfur.

§5' 2.A i 22'–25': These lines and 2.B:5'–8' (§15') have been mutually restored.⁷ Interestingly, the incantation is in the 2.masc.sg. and, following the suggestion of Schwemer 2013, was probably addressed to the magical material employed, the *ḫušt(i)*-. *DUḪ-TA* seemingly stands for a previously unattested feminine noun *piṭirtu*, “release.”

The idea that fish and fowl might carry off a sufferer's sins or afflictions appears in a *namburbi* found at Küyünjik,⁸ in a similar Sultantepe text,⁹ and in one of the *lipšur*-

7. In this regard, I have also benefited from the comments of Schwemer 2013,

8. K 3365 obv. 12'–13': *ḪUL in-du-ḫal[-la-tū] / u EME.ŠID an-ni-i KU₆ DIŠ ZU.AB MUŠEN DIŠ AN-e li-še[-li]*, “The evil of (portended by) the *induhallatu*-lizard and this *šurāru*-lizard—may the fish take it to the *apsu*, and the bird up to heaven!” (ed. Caplice 1965: 116, 118).

9. STT 75:9: *ar-ni MUŠEN DIŠ AN-e 'li-še'-li ar-ni KU₆ DIŠ 'ZU'. [AB] lu-še-rib*, “May the bird take my sin up to heaven; may the fish take my sin down to the *apsu*!”

litanies attested at both Küyünjik and Assur.¹⁰ More elaborate is the following request addressed to a goddess, also found at both Nineveh and Assur:¹¹

14. ^dEŠ₄.DAR.MU *nap-li-sí-in-ni-ma TE-e un-ni-ni-ya*
15. *lip-paṭ-ru ar-nu-ú-a lim-ma-šá-a ḥi-ṭa-tu[-ú-a]*
16. *e-il-ti lip-pa-ṭir ka-si-ti li-ir-mu*
17. *ta-ni-ḥi-ya lit-ba-lu si-bit IM.ḪI.A*
18. *lu-uš-ḥu-uṭ lum-ni MUŠEN DIŠ AN-e li-še-li*
19. *i-dir-ti KU₆ lit-bal li-bil ÍD*
20. *lim-ḥur-an-ni nam-maš-šu-u šá EDIN li-mis-su-in-ni A.MEŠ ÍD DU.MEŠ*

Look at me, My Goddess; accept my prayer! Let my sins be absolved, let [my] offenses be forgotten, let my liability be erased, let my bond slacken! Let the seven winds carry off my distress! I want to strip off my evil so that a bird might carry it up to heaven! Let the fish carry off my misery, let the river carry (it further), let the beasts of the field receive (it) from me! Let the flowing waters of the river cleanse me!

F1

§1' F1 ii 7': Although clearly written without word space, the sequence *E-LI-IŠ-ŠU-UP-PÍ-MA* is unintelligible. I tentatively interpret these signs as *ēliš šūpī-ma*, the Š-imperative fem.sg. of (*w*)*apû*, “to make clear; exalt.” But, as Walter Farber has pointed out to me, with the exception of the initial sign in ii 7', the sequence of the first 5–6 characters in ii 7' and ii 8' is identical, casting doubt on my interpretation of ii 7'. In any case, photos show that the following pairs of signs (ii 7': x x; ii 8': x-TI) are definitely not the same. The text is most likely corrupt here.

F1 ii 11': It is unclear whether the mention of a sixth day (UD.6.KAM) here implies activity on Days 3–5 or whether there was a hiatus in the ritual program. The only other indication of its duration in the preserved text is UD.2.KAM in 1.A i 1. In any event, it is likely that F1 represents the last identifiable portion of the text of CTH 718. ZAG.'MU', if read correctly, might stand for *zagmukku*, “New Year's Day/Festival,” although the usual Sumerogram for the term is ZAG.MUK. See CAD Z 12; and AHW 1502.

F2

§§1'–2' These paragraphs have been restored after Text 1 §§7'–8'.

10. Reiner 1956: 140–41, composite text line 22': *ar-ni MUŠEN DIŠ AN-e li-še-li ar-ni KU₆ DIŠ ZU[.AB li-še-rid]*, “May the bird take my sin up to heaven; may the fish [take] my sin [down] to the *apsu*!”

11. K 254+3369 rev. 14–20, dupl. BM 72012 and LKA 29k rev.; ed. van der Toorn 1985: 140–46.

F4

In Beckman 2002: 36 with n. 7, I stated that this was a Middle Script piece, but the photo in the Mainzer Photoarchiv shows that the DA-sign in ḪA-DA-A has been miscopied and does not in fact display the “stepped” shape characteristic of Middle Script DA.

- §4' F4 ii 11: Restorations follow those implied by Goetze 1964: 95. Admittedly, the position of the precative particle *lū* would be aberrant, as would the apocopation in the genitive pronoun *-šun(u)*.

F5

- §1' For restorations, see Text 1 §18.

- §3' F5b:6': The conjectural restorations are based on Text 1 §4.

- F5b:8': On *tar(wa)našši-*, which is usually marked with *Glossenkeile*, see Melchert, CLL 219, to whose listing add also KUB 56.48 ii 26: *ṯtar-wa-[n]a-aš-ši-iš*. Starke's suggestion (1985: 428–29 n. 1555) that this Luwian word indicates a connection with trees is called into question by our passage, where it modifies a loaf of bread. Since *tar(wa)našši-* elsewhere refers to fruit, perhaps it designates a particular quality of taste.

F6

- §4' For *labânu*, “tendon of the neck,” see CAD L 12, where however none of the quoted passages feature *labânu* as a foodstuff or offering. Our text says, literally, “I have caused to eat your/his tendon,” which I have rendered with indirect objects. For the use of *šūkulu* without a primary object, see commentary to Text A §6. Walter Farber has suggested to me a transliteration of the latter portion of the utterance as ^UZU^ULA-BÁ-AN-ŠU-Ú ŠA¹-AK-KA-LI, “Give him a tendon to eat,” which would constitute another Assyrianism (Š-imp.fem.sg. *šakkilī* for *šāklī*), but this would not materially alter the sense of the passage.

F7

- §4' The incantation here is largely unintelligible. It is shown to be in Akkadian and to be addressed to a female by *bēlat* [. . .] and the pronoun *kāši* (lines 19'–20'), but it is doubtful whether A-GA-LU-U-LI A-GA-LI (line 19') and A-KU-LI (line 22') have anything to do with the Akkadian lexemes *agālu* ([an equid], CAD A/1 141) or *a/ukullū* (“provisions,” AHW 1406) or *akullu* (“hammer?” CAD A/1 276–77), respectively. Perhaps we are dealing with abracadabra word magic, but it is more likely simply textual corruption. I can do nothing with ZE-EL-LA-PU-Ú (line 21').

F9

- §4' Judging from the available space in line 11', the incantation here may well have been abbreviated. Compare with 1.F:15' (§40) for the shortening of another address.
- §9' F9 iii 9': SISKUR might also be a determinative here, as in 1.A i 9 and F24:3'.
- §13' F9 iv 15': [A] *arrumaš* here is probably just a variant of the more frequent ŠU.MEŠ-*aš watar* (e.g., 1.A ii 3, etc.), both indicating “water for washing the hands.”

F10

- §1' Collation indicates that the loss of tablet surface at the beginning of the lines in this paragraph is less than indicated by the copy.
- §2' F10 i 8': For ^{DUG/GIŠ}GÌR.GÁN = ^{DUG/GIŠ}GÌR.KIŠ, “a tub or basin,” see Taracha 2000: 119–20.
- §3' F10 i 10'–13': These lines have been discussed by CHD Š 53.
- §4' F10 i 19': For ^{SÍG}huttulli-, “tuft,” from hūitiya-, “pluck,” see HED H 351.
- §5' F 10 iv 5: The subject of the D-imp. (Assyrian) 2.masc.sg. PAṬ(Ṭ)ER is uncertain. I cannot identify the second verb, I-L[A?-. . .].
- §6' F 10 iv 13: The referent of the nom./acc.sg./pl.n. enclitic pronoun here is unclear, since *kišri-* is common gender.

F11

- §2' F11 obv. 4–5: The attendants who accompany IŠTAR/Šaušga are of course Ninatta and Kulitta; see Frantz-Szabó, RIA 6:303–4 (s.v. Kulitta).
- §5' Too little is preserved here for the sense of this incantation to be recovered, but the use of the 2.fem.sg. possessive pronoun should be noted.

F12

- §2' F12:8': For the restoration here, see 1.A ii 20–24, although the tense of *erēšu* in this case is present/future.

F14

- §6 Restorations here are tentative.

F17

- §2' F17 left 3': For *akappu*, a variant of *kappu*, “wing,” see CAD K 185–89.

§§4'–6'

These paragraphs have been transliterated by Prechel 1996: 116 n. 247. In §5', thrice-repeated *allin tuttumman* is hardly Akkadian, but it doesn't seem to belong to any other language known from Boğazköy either. Once more, word magic or corruption?

F19**§2'**

It is uncertain whether *AL-LU-U* is to be understood as *allu*, “hoe” (CAD A/1 356f.).

F20**§2'**

Perhaps there is not sufficient space in F20 rt. 7', in which case the incantation would have been abbreviated.

F23

Despite the assignment of this fragment to CTH 718 in the *Inhaltsübersicht* to KBo 42 (p. vi), it is uncertain whether this fragment indeed belongs to our text. None of the distinctive vocabulary is present.

The Incantations

For convenience, the incantations contained in the preserved text of CTH 718 have been extracted and grouped by theme below. Of course, Akkadian-language spells, about 25 different examples, predominate. But there are also three incantations in Hittite and one in Hurrian (F1 iii 10'), the latter unfortunately completely lost.

Let us first examine the Akkadian incantations, with a particular eye to the question of possible forerunners.¹ Here, as in connection with the ritual program, we are constrained by the problem of available sources. In comparison with the voluminous series of the Neo-Assyrian libraries, relatively few incantations are preserved from third- or second-millennium Mesopotamia (Cunningham 1997; Farber 1981; 1984; Michalowski 1992), and most of those we do have appear to be one-off productions deriving from the practice of free-lance magicians, not standard addresses and orations from the routine duties of the officiants of the state cult such as those contained in CTH 718. Magical series like *Maqlû* and *Šurpu* are not attested as such before the Neo-Assyrian period.

Group I of the *babili*-incantations, which contains the speeches that are by far most frequently attested, summons the deity to her meal, exhorting her to wash, eat, and drink, and ultimately to be satiated (see §I below). Most interesting in these incantations are the epithets addressed to the goddess: “Great Queen,” “Lady of Gods and Kings,” “Lady of the Land(s),” “Lady of the *ayakku*-shrine,” and “Elamite Goddess.” From a Mesopotamian viewpoint, these are all most appropriate titles for an *IŠTAR*-avatar, as are her family connections with *Sîn* and his circle mentioned in the most elaborate of these texts. Particularly important is the label “Elamite Goddess,” because as we have seen earlier, *Pirinkir*, the particular variety of *IŠTAR* in the *babili*-rite, was ultimately derived from the Elamite *Pininkir*. None of these details concerning the deity and her background could have been contributed by a ritual author schooled only in traditional Hittite religious lore.

While similar invitations to partake of food and drink are indeed to be found in later Mesopotamian rituals such as *Tākultu*² and in prayers,³ the use of the verbs *maḥāru*, *akālu*, and *šatû* is obviously conditioned here by the ritual situation and is of little significance for establishing lines of derivation or influence.

I turn now to Group II, in which our goddess is praised (§II). Here we encounter an additional epithet—namely, “Queen of Heaven”—a further reference to *Sîn*, the father, and mention of a feature

1. See already Beckman 2010a. Miller (2005: 137–41) effectively rebuts the suggestion of Haas (1988: 126–35) that incantations in the ritual of Allaiturahi (CTH 780) may derive from earlier Mesopotamian spells.

2. See Frankena 1953: *passim*.

3. See Mayer 1976: 158–61.

otherwise unique to the Kizzuwatnaean religious system: the subordinate goddesses who precede and follow IŠTAR.⁴

The final collection of Akkadian incantations, Group III, presents pleas for the magical cleansing of the offerant (§III). Two of these are not especially significant, but the longest (III.A.1) provides our only secure parallel to a particular Mesopotamian source.⁵ On the basis of several older orthographic features in these Mesopotamian manifestations, Erica Reiner postulated that an Old Babylonian tradition lies behind these “litanies.” This is slight but very suggestive evidence for the existence already in the early second millennium of a native Akkadian tradition from which the bird and fish incantation of CTH 718 might have derived. It is interesting to note that a similar magical action appears elsewhere in the ritual program, although the language employed in this instance is Hittite throughout (Text 1 §§32’–33’; below, §VII.3).

I turn, finally, to the other Hittite-language incantations (§VII).⁶ The better preserved VII.2 is a typical example of Hittite analogic magic,⁷ as was also the fragmentary VII.1a–b, most likely. As mentioned above, the sole Hurrian incantation introduced in this rite breaks off immediately following the statement that the practitioner “speaks in Hurrian.”

To summarize: many exotic features of language and content demonstrate that the Akkadian incantations in the *babili*-ritual derive from an earlier Mesopotamian source, but in only one instance are we able to identify a close parallel from the south. Since the Standard Babylonian texts in question here are later in date than our material from Boğazköy, we may observe once again the peculiarly significant position occupied by the archives of the Hittite capital as a witness to the development of the Mesopotamian “canon.”⁸

Akkadian

I. Invitation to Meal

1.A. Wash!

I.1.A.1 Wash your hands, My Lady, Great Queen! Let your fingers feed morsels to your lips.

MI-I/E-ŠI ŠU.MEŠ/ĤI.A-KI BE-EL-TI/TI₄ MUNUS.LUGAL.GAL ŠU.SI.MEŠ/ĤI.A-KI/
TI₄BU-(UH)-(HA)-RI-KI ŠA/A-NA ŠAP-TI-KI ŠU-UK-KI-IL₅

Text 1 §§6’, 8’, 19’, 28’, 46’; Text 2 §8’; F2 §2’; F5 §2’; F9 §4’(?)

I.1.A.2 Wash your hands, O Lady of Gods and Kings!

MI-I-ŠI ŠU.MEŠ-KI BE-EL-TI₄ DINGIR.MEŠ-NI Û LUGAL.MEŠ-NI

Text 1 §6*

4. Haas 1994:347; Güterbock 1983: 156. Of course, this detail could have been added by a Kizzuwatnaean or Hittite editor, but the query is composed in Akkadian.

5. See above, pp. 68–69.

6. For the sake of completeness, I have also appended the unintelligible (§V) and fragmentary incantations (§VI) that appear in CTH 718.

7. On this component of Hittite magic, see Beckman 1999b.

8. See Cooper 1972.

I.1.A.3 Wash your hands! (abbreviated)

MI-I-ŠI ŠU.MEŠ-KI

Text 1 §40'; F7 §2'(?)

1.B. Eat!**I.1.B.1** Eat, O Ištar, My Lady of the Lands! May it be good!ᵈIŠTAR BE-EL-TI₄ ŠA KUR.KUR.MEŠ/ḪI.A AK-LI LU-Ú ṬÁ-(A)-AB

Text 1.B §42'; 1.F §42'

I.1.B.2 Eat, O Lady of Gods and Kings!AK-LI BE-EL-TI₄ DINGIR.MEŠ-NI Û LUGAL.MEŠ-NI

F14 §§4', 8'; F15 §2'

I.1.B.3 [Eat], My Lady, Great Queen, [that which] you ask of me! May [the ritual patron(?)] properly reveal the misdeed. [Release] the [evil(?)] sin![AK-L]I BE-EL-TI₄ MUNUS.LUGAL.GAL-TÙ [ŠA' TE-R]E'-IŠ-ŠI-NI-NI AR-NA
ṬÁ-A-B[I-IŠ EN.SISKUR'] 'LI'-IP-TA ḪI-IT-ṬÁ LU[M-NA' PU-UT-R]I

F12 §2'

I.1.B.4 I have given you a neck tendon to eat; I have given him a neck tendon to eat.ᵁZU^ULA-BÁ-AK-KI Ú-ŠA-AK-KI-IL ᵁZU^ULA-BÁ-AN-ŠU Ú-ŠA'-AK-KI-LI

F6 §4'

I.1.B.5 May the salt (/vinegar?) meet your standards, O My Lady, Great Queen!ṬÁ-BÁ-A-TÙ/MUN LI-IM-ḪU-UR/ḪUR-(RA-KI) BE-EL-TI₄ MUNUS.LUGAL.GAL

Text 1 §§23', 44'

I.1.B.6 . . . O Ištar, [let] Šîn, your father, [eat]! Let Ningal, your mother, <eat> well! Let Šamaš, your twin, eat! Let Ellabrat, your vizier, eat! Let Ea, the king, your creator, eat! *Indeed, exalt all the gods on high!* . . . O my Elamite Goddess, let them lift up. . . .[. . . ŠA'] ᵈIŠTAR ᵈXXX A-BU-KI [LI-KU-UL] ᵈNIN[.GAL U]M'-MA-A-KI ṬÁ-A-BI-IŠ
⟨LI-KU-UL⟩ [ᵈ]UTU-AŠ TU-U-AN-KI L[I-KU]-UL ᵈEL-LA-AB-RA-AT
ŠU-UK-KAL-LI-KI L[I-K]U-UL ᵈA-A LUGAL BÁ-A-NU-KI LI-KÚL LU-[Ú]
DINGIR.MEŠ GÁB-BÁ E-LI-IŠ(-)ŠU-PÍ-MA x x E-LA-MI-TI-YA LI-IŠ-ŠU(-)PÍ-MA
x-TI

F1 §1'

I.1.B.7 This [. . .] Let me eat! [. . .]

AN-NI R[A'- . . .] LU-Ú-KU-U[L . . .]

1.K iv 2'-3'

1.C. Drink!

I.1.C.1 Drink, O Lady of Gods and Kings!

ŠI-I-TI BE-EL-TI₄ DINGIR.MEŠ-NI Û LUGAL.MEŠ-NI
F6 §2'; F9 §2'

I.1.C.2 [. . .] O Moon-god, my father, make drink! [. . .]

[. . .] ^dXXX A-BI ŠA-QÍ [. . .]
Text 1 §48'

1.D. Uncertain and General

I.1.D.1 [Eat/Drink], O Lady of the *ayakku*-shrine!

[AK-LI / ŠI-I-TI BE-E]L-TI₄ ^{URU}A-YA-AK-KI
F16 §2'

I.1.D.2 Receive, O Lady of Gods and Kings!

MU-UḪ-RI BE-EL-TI DINGIR.MEŠ-NI Û LUGAL.MEŠ-NI
1.F §40'; 1.H §42'; F20 §§2'(?), 4'(?); F21 §2'(?)

I.1.D.3 *Allin tuttum*[man, *allin*] *tuttumman* receive! [. . .] *Allin tuttum*[man . . .], O Vizier Ellabrat [. . .]!

A-AL-LI-IN TU-UT-TU-U-U[M-MA-AN A-AL-LI-IN] TU-UT-TU-U-UM-MA-AN
MU-ḪU-RA(-)[. . .] A-AL-LI-IN TU-UT-TU-U-UM[-MA-AN . . .] ^dI-LA-AB-RA-AT
ŠU-KAL-LI(-)[. . .]
F17 §5'

1.E. Be Sated!

I.1.E.1 Be sated with the regular offerings, O Queen of the *ayakku*-shrine, [. . .], Lady of Babylon, [Queen(?)] of Nineveh, . . . [. . .] Išhara, Ziz[. . .] . . . [. . .]!

ŠA-BA¹-A ŠA-TÛ-UK-KI ŠAR-RA-AT ^dA-YA-AK-KI [. . .] BE-LE<-ET> ^{URU}KÁ.DINGIR.
RA [ŠAR-RA-AT?] ^{URU}NI-NU-WA PA-NE^{er} [. . .] ^dIŠ-ḪA-RA ^dZI-I[Z'-. . .] ^dDA'-x-ZU [o]
x x [. . .]
F17 §6'

II. Worship and Praise

II.1 This that you asked of me: O Lady of the Land, you asked of me; O Lady of the Lands, you asked of me; O Queen of Heaven, you asked of me: The receipt of honors you asked of me. The possessions of your(!) father you asked of me, A female kid you asked of me. Before the *ayakku*-shrine, you answered me. You heard (my plea) for your intercession. . . ., you entered(?) to me, you . . . me. *When the roads bring death (lit., fate)*, (even) by day you are dominant!

AN-NA-A ŠA TE-RE-ŠI-IN-NI BE-EL-AT KUR-TI TE-RE-ŠI-IN-NI BE-EL-AT
 KUR.KUR.MEŠ TE-RE-ŠI-IN-NI MUNUS.LUGAL ŠA-ME-E TE-RE-ŠI-IN-NI A-ĦAZ
 KU-BÁ-(A)-TI TE-RE-ŠI-IN-NI LI-IT A-BI-ŠA TE-RE-ŠI-IN-NI Ú-NI-QÁ-MA
 TE-RE-ŠI-IN-NI AŠ IGI A-YA-AK-KI TA-PU-LI-IN-NI A-ĦAZ A-BU-UK-KI
 TA-AŠ-MA-E-IN-NI TA-AĦ-MA-AZ-ZA TA-RU-UM-ME-NI TA-NU-NI-MI/ME-IN-NI
 NAM-TA-RE-E-NI I-NA A-BA-LU-ŠI/ŠE-IN GER-RE-(E)-TI UR-RI-MA ŠA-LI-ṬÁ-A-TI

Text 1 §10'

- II.2** Where are those who go before you? Where [are those who go behind you], your attendants, your courtesans? [. . .]

A-LI ŠA-A-TÙ ŠA PA-NI-I-KI A-L[I ŠA-A-TÙ ŠA AR-KI-KI] MUNUS.MEŠ SUĦUR.LAL-KI
 MUNUS.MEŠ KAR.KID-KI T[I- . . .]

F11 §2'

- II.3** . . . Šin [. . .] all of them, the Igigi [. . .] . . . their father.

ŠI-MA-DA-A-AL-LI^dXXX x [. . .] KA-LI-ŠI-NA^dI-GI-G[I . . .] ŠI-MA-DA-A-LI
 A-BA-A-Š[I-NA . . .]

Text 2 §12'

III. Request for Purification

III.A. Purify!

- III.A.1** Purify [and cleanse] the man! Purify his sins! Establish release (for him) [today]! I [have sent] the fish to [the sea] and the bird to the sky!

A-MI-LA Ú-UL-LI-IL₅ [Ú-UB-BI-IB] ĦI-IT-ṬÁ-TI-ŠU Ú-UL-L[I-IL₅] I-NA UD.KAM
 AN-NI-I DUĦ-TA ŠU-UK-NA KU₆ I-NA A.AB.BA MUŠEN I-NA ŠA-ME-E
 Ú-U[K-KI]-IŠ

Text 2 §§5', 15'

- III.A.2** Release [his misdeed] and his offense! [. . . his] sin!

A[R-NA-ŠU'] GI₅-IL-LA-TI-ŠU PA-A-ṬE-ER I-L[A- . . .] ĦE-E-ṬÌ[-ŠU]

F10 §5'

III.B. Release!

- III.B.1** [. . .] O Lady [of the Land(?), release my offense(?)]! O Queen of Heaven, release my sin!

[. . .] x BE-EL-AT [KUR-TI ĦI-IT-ṬI' PU-U]Ṭ-RI MUNUS.LUGAL ŠA-ME-E AR-NI
 PU-UṬ-RI

Text 1 §14'

IV. Request for Boon

- IV.1 [...] O Ištar, Great Queen, [may their] long [years] be happy and bright!
 [...] ^dIŠTAR MUNUS.LUGAL.GAL [LU-Ú' ŠA-NA-TI-ŠU-U]N' AR-KÀ-TI ḪA-DA-A
 NAM<<-MA>>-RA
 F4 §4'

V. Unintelligible

- V.1 ... O Lady of [...], to you ..., to you ..., cress [...] ... the path [...] ... great ... [...].
 [...] A-GA-LU-U-LI A-GA-LI BE-EL-LA-A[T ... K]A-A-ŠI(-)E-PI KA-A-ŠI RU-U-WA
 ZAG.AḪ.L[I ... -N]I'-NI ZE-EL-LA-PU-Ú U-UR-ḪU x [...] -Ú-DU GAL-BI-I
 A-KU-LI[(-) ... -L]I-ŠÍ ŠA [...]
 F7 §4'

VI. Fragmentary

- VI.1 [...] beneath [...] his gods [...].
 [...] Š[U-UP-PAL [...] x DINGIR.MEŠ-ŠU [...] -TE'
 Text 1 §49'
- VI.2 [...] KA']-A-ŠI A-KAP-PA [...] A'-B]U-YA-A
 F17 §2'
- VI.3 [...] -UD' AL-LU-Ú
 F19 §2'

Hittite

- VII.1a He is exalted; [may] Ištar [be ...] in regard to the ritual patron.
 šar-la-an-za-wa-ra-aš [nu-wa] ^dIŠTAR A-NA EN.SISKUR me-na-aḫ-ḫa-an-da [...] -an-ta
 [...]
 Text 1 §2*
- VII.1b [He] is [exalted; may Ištar(?) be ...] in regard to [the ritual patron] through the(se) words.
 šar-^rla^r[-an-za-wa-ra-aš nu-wa] ^dIŠTAR' A-NA EN.SISKU]R me-na-aḫ-ḫa-an-ta IŠ-TU
^rA'-W[A-TE^{MEŠ} ...]
 Text 1 §3*

- VII.2** As this *gangati* [is pure], so may [the deity] likewise be pure! And may she (the deity) be reconciled with and purified [in relation to] the ritual patron! And as the [sun] is bright, may it [likewise] shine for the life of Ištar and on the ritual patron!

ki-i-wa kán-ga-ti GIM-an [*pár-ku-i* DINGIR^{LUM}-ya QA]-TAM-MA *pár-ku-iš e-eš-du*
nu-wa-ra-aš A-NA EN.SISKUR [*me-na-aḥ-ḥa-a*]n-ta *ták-šu-la-a-an-za kán-ga-ta-an-za-aš-ša*
e-eš-du [^dUTU-u]š-ma-wa-kán *ma-aḥ-ḥa-an la-lu-ki-wa-an[-za]* A-NA ZI^{TI} ^dIŠTAR-ya-wa-kán
 Û A-NA EN.SISKUR an[-da QA-TAM-MA *la-l*]u-ki-iš-du

Text 1 §4*

- VII.3** As the knot is [not] loosened again, so may the evil likewise [not] be let loose again! And as (the river) [swallows up] the box, so may it likewise swallow up the evil! May the river carry [it] off to the sea!

ti-ya-am-mar-wa ma-aḥ-ḥa-an EGIR-*pa* [^ÚUL l]a-it-ta-ri *i-da-a-lu-ya-wa* QA-TAM-MA
 EGIR-*pa* [^{le-e} l]a-it-ta-ri ŠEN-ma-wa *ma-aḥ-ḥa-an [ar-ḥa pa-aš]-ku-ti i-da-a-lu-ya-wa ar-ḥa*
 QA-TAM-MA *pa-aš-ku-du*₄ [o o Í]D-wa^{GIŠ} MÁ I-NA A.AB.BA *pé-e-da-ad-du*

Text 1 §33'

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anaḫi- n. “sample morsel”
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- api-* n. “offering pit”
dat./loc.sg. *a-pi-ti-i* **F11** obv. 6
- apiya* adv. “there”
a-pi-ya **F2** rev. 4
- apeniššan* adv. “in that manner, thus”
a-pé-e-ni-iš-ša-an **1.E:9'**
QA-TAM-MA **1.A** iv 18, 20; **1.S** ii 10']
- ar-* “to come”
prs.3.sg. *a-ri* **1.A** i 25 (*parā*)
- ar-* “to stand”
prs.3.sg. *ar-ta-ri* **1.A** iv 10 (*šēr*);
1.E:13', 14'; **1.H** iii 2';
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- arra-* “to wash”
prs.3.pl. *a-ar-ra-an-zi* **F17** rt. 2'
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- aruna-* c. “sea”
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- ep-* “to take, grasp” (cont.)
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F12:5' (*šarā*)
DIB-zi **1.A** iii 13 (*šēr*), 53 (*parā*);
F9 i 9' (*parā*)
- eš-* “to be”
imp.3.sg. *e-eš-du* **1.H** v 1, 2; **1.S**
ii 10'
- eš-* “to sit”
prs.3.sg. *e-ša-ri* **F5b:9'**; **F8** ii 5]
- ed-* “to eat”
inf. *a-da-an-na* **F1** ii 9'
- halleššiya-* “to plate”
ppl.nom.sg.c. [*ha-le-e*]š-ši-ya-an-
za **1.A** iv 12]
- ḥalzai-* “to call, summon”
prs.3.sg. *ḥal-za-a-i* **1.A** ii 65 (*parā*),
iii 38 (*parā*)
M/P.prs.3.sg. *ḥal-zi-ya-ri* **F1** iii 8'
- ḥamank-* “to bind, tie”
prs.3.sg. *ḥa-ma-an-ki* **1.A** i 32, 35
(*anda*); **2.A** i 12'
- han-* “to draw water”
prs.3.sg. *ḥa-a-ni* **1.A** i 28; **1.O:3**[
prs.3.pl. *ḥa-nu-wa-an-zi* **1.A** i 24
- ḥandai-* “to prepare, arrange”
prs.3.sg. [*ha-an*]-da-a-i **F10** i 19'
ḥa-an-da-a-iz-zi **1.A** i 37], 38, ii 59,
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ḥa-an-ta-iz-zi **1.E:3'** (*šēr*); **1.L:4'**
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- ḥantexzi(ya)-* adj. “front; first”
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- ḥapa-* c. “river”
dat./loc. *ḪD-i* **1.A** iii 15, 16; **2.A**
i 14']
ḪD **1.A** i 19, iv 21
- Ḫapalki-* (a building)
Ḫa-pal-ki **1.E:12'**; **F4** ii 3, 15
- ḥappira-* c. “city”
dat./loc.sg. *URU-ri* **1.A** iv 28
- ḥar(k)-* “to hold”
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1.B ii 53', iv 9', v 60; **1.F:19'**;
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- ḥaršar* n. “head”
SAG.DU-ŠU **1.A** iii 25; **1.C** ii
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- ḥašša-* c. “hearth”
dat./loc.sg. *ḥa-aš-ši* **2.A** iv 16
- ḥaššu-* c. “king”
nom.sg. *LUGAL-uš* **1.B** vi 22;
1.E:12'; **F4** ii 3
gen.sg. *ŠA LUGAL* **F7:10'**
- ḥaššušara-* c. “queen”
MUNUS.LUGAL **1.E:13'**; **2.B:1'**;
F4 ii 4
- ḥattai-* “to stab; butcher”
prs.3.pl. *ḥa-at-ta-a-an-zi* **1.A** iii 32
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- ḥatiant-* c. ?
nom.pl. *ḥa-ti-an-te-eš*₁₇ **1.A** i 18
- ḥauiašši-* c. “sheep-loaf”
acc.sg. *ḥa-ú-i-aš-ši-in* **1.A** iii 55];
1.B iii 2
ḥa-ú-i-ya-aš-ši-in **1.A** iv 3]; **1.B** iii
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- Ḫilammar* n. “gate-building”
dat./loc.sg. *Ḫi-lam-ni* **1.A** i 29, iv 29
- ḫink-* “to bow down”
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- ḫuišu-* “live; raw”
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]-i-šu-wa **1.B** v 57
- ḫuitiya-* “to draw, pull”
prs.3.sg. *ḫu-it-ti-ya-zi* **F19:10'**
frag. *ḫu-i[t²-* **F19:3'**
- (DUG) *ḫuprušhi-* c. “crucible, fire box”
dat./loc.sg. *ḫu-u-up-ru-uš-ḫi*
1.A iii 27, 35
ḫu-u-up-ru-uš-ḫi **1.N:5**[
ḫu-up-ru-uš-ḫi **1.G:9'**[
DUG[. . .]-ru-uš-ḫi **1.C** ii 15'
- ḫurlili* adv. “in Hurrian”
URU *ḫur-li-li* **F1** iii 10'

- hušt(i)-* c. “sulfur”
abl. *hu-u-uš-ta-az* **2.A** i 20’
- š^{SG}huttulli-* n. “tuft”
dat./loc.sg. *š^{SG}hu-ud-du-ul-li* **F10** i 19’
- iya-* “to do”
prs.3.pl. *DÜ¹-a[n-zi* **F9** iv 2’
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prs.3.sg. *i-ya-at-ta-ri* **2.A** i 15’
i-ya-an-da-ri **F3** obv. 5’
- išhamai-* “to sing”
prs.3.sg.imperf. *iš-ḥa-am-mi-iš-ki-iz-zi* **2.A** iv 19
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- ištanza(n)-* c. “soul; thought, opinion”
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]-*wa-a-i* **1.M:2**’
ppl.nom.acc.sg. *iš-ḥu-u-wa-a-an* **1.F:7**’
iš-ḥu-wa-a-an **1.B** i 38’
- išparai-* “to spread out”
prs.3.pl. *iš-pár-ra-an-zi* **1.B** vi 24], 26
- idalu-* adj. “evil”
nom./acc.n.sg. *i-da-a-lu* **1.A** iv 18, 20
- ka-* prn. “this”
nom./acc.sg.n. *ki-i* **1.A** i 10, iv 32;
1.E:2’¹; **1.O:12**’[; **1.S** ii 9’;
2.A i 29’; **F1** ii 9’; **F10** iv 1;
F11 rev. 2’²
- ka-* prn. “this” (cont.)
dat./loc.sg. *ke-e-da-ni* **F10** i 18’
- galgalturi-* n. “cymbals”
nom./acc.sg. *gal-gal-tu-u-ri* **2.A** i 16’
- kan* sentence-particle
-kán **1.A** i 19, 20, 22, 25, 26, 27, 28, 29, 30, ii 9, 17, 35, 36, 43, 52, 58, 63, 64, iii 4, 11, 14, 20, 25, 26, 27, 28, 30, 31, 34, 37, 40, 52, 55, 56, 58, 59, iv 3, 6, 10, 12, 16, 24, 26, 28, 29, 33, 35, 40, 46; **1.B** i 23’, 33’, 35’, 36’, 37’, 38’, 39’, ii 11, 30’, 53’, iii 1, 3, 6, 7, 9, 11, 12, 14, iv 5’, 10’, v 13, 16, vi 1, 4, 9, 10; **1.C** i 2’, ii 8’, 13’, 15’, 19’; **1.E:4**’, 6’, 7’, 8’, 11’, 10’; **1.F:2**’, 6’, 8’, 10’, 12’, 13’, 17’, 20’; **1.G:1**’, 4’, 5’, 9’, 11’; **1.H** ii 7’, 10’, 11’, iv 3, v 3; **1.K** i 7’; **1.M:1**’, 7’, 8’; **1.N:3**, 5; **1.O:2**’, 5’, 6’, 10’, 12’, 13’; **1.S** ii 12’, 13’, 17’, 18’, 19’, 21’; **1.R:5**’; **2.A** i 4’, 5’, 6’, 14’, 18’, 29’, iv 15, 25; **F1** ii 12’; **F2** obv. 8’, rev. 4, 7; **F3** rev. 2’; **F4** ii 5; **F5a** rev. 4; **F5b:5**’; **F7:8**’; **F8** ii 7; **F9** i 2’, iv 4’; **F10** i 4’, 7’, 9’, iv 8, 10, 16; **F14** obv. 5’, 6’, 7’; **F15:4**’; **F16a** iii 3’; **F17** rt. 1’; **F20** rt. 2’², 4’, 5’; **F24:2**’
- gangatai-* “to purify with *gangati*”
ppl.nom.sg.c. *kán-ga-ta-an-za* **1.H** v 2; **1.S** ii 11’
- gangati-* n. (a plant)
nom.acc.sg. *kán-ga-ti* **1.S** ii 6’[, 9’
- DUG¹kappi-* c. (a vessel and volume measure)
frag. *DUG¹ka[p-pí(-)* **F9** iii 4’
- kappuwai-* “to count”
prs.3.sg.imperf. *kap-pu-u-uš-ki-iz-zi* **F19:8**’
- kariya-* “to cover”
prs.3.sg. *ka-ri-ya-az-zi* **1.A** i 34 (*anda*)
ppl.nom.sg.c. *ka[-ri-ya-an-za* **1.A** i 7’ (*anda*)
- karp-* “to lift”
prs.3.sg. *kar-ap-zi* **1.A** iii 51 (*šarā*);
- karp-* “to lift” (cont.)
F3 rev. 5’ (*šarā*); **F4** ii 8’¹²
- katta(n)* adv. “down; with”
kat-ta **1.A** ii 7, 52, iii 30, 37, 54, iv 45; **1.B** i 34’, ii 25’, iii 1, vi 4, 6; **1.E:10**’; **1.H** ii 7’; **1.M:10**’; **1.N:2**; **1.O:12**’; **1.S** ii 17’, 19’[; **2.A** i 19’; **F5b:7**’; **F6** rev. 7’; **F9** i 12’; **F15:8**’
kat-ta-an **1.A** ii 39, 61; **1.B** vi 21
GAM **1.B** iii 9; **1.G:11**’
- kattanda* adv. “downward”
kat-ta-an-ta **1.A** i 26, 27, 28, iv 15
GAM-an[-ta **1.O:2**’[
- MUNUS¹katra-* c. (a cultic functionary)
nom.sg. *MUNUS¹kat-ra-aš* **1.A** i 22
nom.pl. *MUNUS¹MEŠ¹kat-re-eš* **F3** obv. 3’; **F5b:10**’²
- GADA¹gazarmul* n. (a linen textile)
nom./acc.sg. *GADA¹gaz-za-ar-nu-ul* **1.A** i 13, 31; **2.A** i 7’[
- ki-* “to lie; be situated”
3.sg.prs. *ki-it-ta-ri* **1.A** iv 13; **1.E:9**’
GAR-ri **1.S** ii 19’; **2.A** iv 11
- kinai-* “to sort; select”
3.pl.prs. *ki-na-a-an[-zi* **F11** obv. 9[
- NA⁴kirinni-* c. (a semiprecious stone)
acc.sg. *NA⁴ki-ri-in-ni-in* **1.A** i 35;
1.L:1’[; **1.O:10**’[
- kiššan* adv. “thus, as follows”
ki-iš-ša-an **1.A** ii 4[, 11, 47[, iii 8[, 16, 21[, iii 43[, iv 16’¹; **1.B** i 10’, 30’, ii 5], iv 13’, vi 33; **1.C** ii 5’, 10’; **1.F:21**’; **1.H** iii 8’; **1.K** i 4’[, 10’]; **1.Q** i 5’; **1.S** ii 4’[; **1.R:7**’[; **2.B:4**’]; **F2** obv. 4’[; **F4** ii 9; **F6** rev. 5’, 10’; **F7:5**’18’; **F9** i 10’[, iv 4; **F11** rev. 7’[; **F12:6**’; **F14** rev. 10’; **F17** rt. 2’[; **F18:7**’; **F19:4**’
kiš-an **1.S** ii 23’
- keššar* n. “hand”
dat./loc.sg. *ki-iš-ša-ri-i* **1.B** iv 7’
ŠU-i **1.A** ii 17, iii 12, 49; **1.B** i 8’, ii 12, 49’, v 55; **1.F:18**’; **1.H** iii 12’; **2.A** iv 9; **F7:8**’
dat./loc.pl. **ŠU.MEŠ¹aš** **1.A** ii 3, 8, 10, iii 3, 6, 39, 41; **1.B** i 42’, v 41’¹, 44; **1.F:11**’, 14’; **1.K** i 2’;

keššar n. “hand” (cont.)

1.Q i 2'; 1.S ii 22'; 2.A iv 2;
F5a rev. 3; F10 iv 2

abl./inst. *IŠ-TU ŠU.MEŠ-ŠU-NU*
F10 iv 9

^š*kišri-* n. (an object of wool)

nom.sg. ^š*ki-iš-ri-iš* 1.A i 13; F10
iv 11

acc.sg. ^š*ki-iš-ri-in* 1.A i 39, ii
39, iv 35; 1.B i 22'; 1.E:4';
1.L:5'; F10 i 10', iv 12

kištanu- “to extinguish”

3.sg.prs. *ki-iš-t[a-nu-uz-zi]* 1.A ii
55]

ki-iš-ta-nu-zi 1.B i 36'

kui- rel.prn.

nom.sg.c. *ku-iš* F7:10'

acc.sg.c. *ku-in* 1.A ii 42, iii 51, v
59; F2 rev. 3

nom./acc.sg.n. *ku-it* 1.B iv 8'; F10
i 4'

dat./loc.sg. *ku-e-da-ni* 1.B i 38';
1.F:7'; 1.S ii 18'; F5b:6'

nom.pl.c. *ku-i-e-eš* 1.A i 3

nom./acc.n.pl. *ku-e* F23:7'

abl. *ku-e-ez* 1.A i 7

kuer- “to cut”

3.sg.prs. *ku-er-zi* 1.A iii 58 (*arḥa*);
1.B iii 6 (*arḥa*); 1.H ii 10'
(*arḥa*)

kuitman adv. “while”

ku-it-ma-an 1.A i 22, ii 18; 1.B i
9'; 1.K i 9'; F21:3'

kunna- adj. “right”

dat./loc.sg. *ZAG-ni* 1.A iii; 1.B v
14; 1.C ii 14'

^{TÚG}*kureššar* n. “length (of fabric)”

nom./acc.sg. ^{TÚG}*ku-re-eš-šar* 1.A ii
41; F10 iv 8]

kurk- “to hold back; retain”

3.pl.prs. *kur-kán[-zi]* F10 iv 4'

^{GIŠ/GI}*kurši-* c. “tray”

nom.sg. ^{GIŠ}*kur-ši-iš* 1.A i 15

acc.sg. ^{GIŠ}*kur-ši-in* 1.A i 36, iv 31;
2.A i 28'

^{GI}*kur-ši-in* 1.S ii 15'; F3 obv. 7'

dat./loc.sg. ^{GI}*kur-ši* 1.A ii 52, 62],
iii 30, 37, 54; 1.B i 34', iii 1,
9, vi 4; 1.E:10', 11'; 1.G:7',

^{GIŠ/GI}*kurši-* c. “tray” (cont.)

11'; 1.H ii 7'; 1.M:10'; 1.N:2;
1.S ii 17', 19'

kur-ši 1.A ii 64

abl. ^{GI}*kur-ša-az* 1.B i 38'; 1.F:8'

frag. ^{GI}*kur-* F3 obv. 1'

kutta- c. “wall”

abl. *ku-ut-ta-[az]* F14 obv. 2'?

kuwaš- “to kiss”

3.sg.prs. *ku-w[a-aš-zi]* 1.S ii 8'

lāḥuwai- “to pour”

3.sg.prs. *la-a-ḥu-wa-i* 1.A ii 10
(*parā*); 1.F:14' (*parā*); F10
iv 3

la-a-ḥu-u-wa[-] F10 i 8' (*anda*)

la-a-ḥu-wa[-] 1.S ii 22' (*parā*)

la-a-ḥu-u-i 1.A iii 42] (*parā*)

la-a-ḥu[-] F5b rev. 5; F7:4' (*parā*)

-w[a-a-i] 1.B ii 4] (*parā*)

]-ḥu-u[-] 1.N:12

lā(i)- “to loose”

3.sg.prs.mp. *l[a-it-ta-ri]* 1.A iv 18
(*appa*), 19 (*appa*)

**lahuki-*? adj. “shining, bright”

frag. *-k]i-ya-an* 1.H v 3

lahukiwant- adj. “shining, bright”

nom./acc.sg.c. *la-lu-ki-wa-an<-za>*
1.S ii 12'

lahukeš- “to shine, be bright”

3.sg.imp. *la-l]u-ki-iš-du* 1.S ii 14']

^{GIŠ}*lūeššar* n. (an aromatic substance)

nom./acc.sg. ^{GIŠ}*lu-u-e-eš-šar* 1.A i
42, ii 18], 46, iv 33; 1.B i 9'],
21', 26', 29'; 1.E:3'; 1.K i 9';
1.O:13']

^{GIŠ}*lu-e-eš-šar* 1.A ii 7, 51]

erg. ^{GIŠ}*lu-u-e-eš-na-an-za* 1.A ii 44

dat./loc.sg. ^{GIŠ}*lu-u-e-eš-ni* 1.A
ii 33, 35, 38, 54]; 1.B i 28';
1.E:6'

-ma(-) conj. “but”

1.A i 8, 30, ii 18, 29, 39, 41, 44,
46, 50, 58, 59', iii 11, 18, 23,
30, 31, 33, 38, 46, iv 3, 10, 11,
12, 19, 26, 33, 34, 35, 40; 1.B
i 2', 6', 9', ii 11, 45', iii 3, 10,
iv 5', v 1, 22, 51, vi 14, 22;
1.C i 2', ii 12', 17'; 1.E:4', 8',
9', 12', 13'; 1.F:8', 17';

-ma(-) conj. “but” (cont.)

1.G:8'; 1.H ii 10'; 1.J:4'; 1.K
i 6', 9', iv 4'; 1.N:4; 1.O:5',
8'; 1.Q i 7'; 1.S ii 12', 15',
18'; 2.A i 9', 18', 26', iv 6, 17,
18, 23; 2.B:1'; F1 ii 13'; F2
obv. 8', rev. 7; F3 obv. 3', 4';
F4 ii 4; F5b:4'; F7:9'18'; F8 ii
1; F9 iv 5', 10'; F10 i 7', 9',
12', 19', iv 1, 14; F16a iii 3';
F20 rt. 4'; F21:3', 4'

mahḥan conj. “when; how”

ma-aḥ-ḥa-an 1.A i 8, 21], 25, ii 29,
44, iii 18', 23, 46], iv 17, 19;
1.B i 6'], ii 20, 45', v 10; 1.C
ii 12'; 1.D:6']; 1.J:4'; 1.K i
6'; 1.O:8', 13'; 1.Q i 7'; 1.S ii
12'; 2.A i 9', 18', 26', iv 6, 17,
23; F1 ii 12'; F5b:4'; F8 ii 1;
F13 rev. 2'; F16a iii 3'

GIM-an 1.S ii 9'

mān conj. “if; when”

ma-a-an 1.A i 1, iv 47; 1.B vi 22';
1.E:12', 13'; F1 ii 9', 1'; F3
obv. 5'; F4 ii 4]; F7:9'; F9 iii
3'[]; F14 obv. 3'; F17 rt. 1'

maninkuwan- adj. “short”

nom./acc.n.pl. *ma-an-ni<-in>-ku-*
wa-an<da> F15:9'

mašīwan adv. “as much/many as”

ma-ši-wa-an F4 ii 1

melit n. “honey”

gen.sg. *LĀL-aš* 2.A iv 14

mema- “to speak, say”

3.sg.prs. *me-ma-a-i* F10 iv 1; F11
rev. 7'; F16a i 3'; F16b i 3']

me-ma-i 1.A i 44], iii 16, 22, 44];

1.B ii 5, 18, iv 13', v 8, 47;
1.C ii 5', 10'; 1.F:15', 21';
1.H iii 8'; 1.M:3'; 1.S ii 4', 9',
23'; 1.R:7'; 2.B:4'; F2 obv. 4';
F4 ii 9; F6 rev. 5', 10' (*anda*);
F9 i 4', 10'; F10 iv 4 (*anda*);
F12:11'; F16a iv 3; F18:7';
F19:4'; F20 rt. 7'

3.pl.prs. *me-mi-ya-an-zi* 1.B vi 27'

me-mi-ya-u-wa-an-zi 1.A ii 2],
30, iii 19, 24, 47; 1.B i 7'], ii
10], iv 4', v 12], vi 32'; 1.C ii
7'; 2.A iv 7, 24]; F8 ii 2

- mema-* “to speak, say” (cont.)
 supine *me-mi-ya-u-an-zi* **1.C** ii 13’;
1.F:16’, 23’; **1.J**:5
me-mi-ya-u[- **1.P**:4’
me-mi-ya-wa[- **1.H** iii 10’
me-mi-ya[- **1.B** v 4
me-mi[- **2.A** i 27’
- menahhanda* adv. “against; opposite;
 toward”
me-na-ah-ḥa-an-da **1.A** iii 60[, iv
 25, 27; **1.B** iii 8, vi 11]; **1.H**
 iii 3’[; **1.R**:5’, 8’, 11’; **F14**
 rev. 9’; **F18**:6’, 10’]
me-na-ah-ḥa-an-ta **1.S** ii 1’[, 3’,
 5’, 7’[
me-na-ah-ḥa-an[- **F11** obv. 2
- ^{NINDA}*mulatti-* c. (a baked good)
 acc.sg. ^{NINDA}*mu-la-ti-in* **F6** rev. 8’,
 13’
 frag. ^{NINDA}*mu-la[-* **F22**:1’
- nakkušši-* c. “substitute”
 nom.sg. *na-ku-uš-ši-in* **1.A** iv 23
 acc.sg. *na-ak-ku-uš-ši-in* **1.A** iv 24,
 26
 acc.pl. *na-ak-ku-uš-ši-e-eš* **1.A** iv 22
na-ak-ku-uš-ši-iš **1.A** i 21
- namma* adv. “further(more); again”
nam-ma **1.A** i 22, 36, 40, ii 36,
 iii 49, 59, iv 31, 36; **1.B** i
 23’, 37’, iii 7, vi 10; **1.C** ii
 2’, 12’; **1.E**:5’, 10’; **1.H** iv
 1; **2.A** i 13’, iv 10, 14; **F6**
 rev. 1’, 7’, 8’; **F10** i 13’, 15’[,
 iv 7; **F12**:3’; **F13** rev. 4’; **F14**
 obv. 5’]; **F14** rev. 12’
- našma* conj. “either; or”
na-aš-ma **1.A** iv 48[; **1.B** vi 25;
2.B:1’[
- naššu* conj. “or”
na-aš-šu **1.E**:13’; **F4** ii 4
- natta* negation
Ú-UL **1.A** iv 50
- nu* conj. “and”
nu **1.A** i 5, 9, 10, 21, 25, 28, 33, ii
 38, 42, 51, 65, iii 3, 8, 15, 21,
 29, 36, 39, 51, 54; **1.B** i 21’,
 24’, 35’, 39’, 42’, 48’, ii 17,
 32’, 52’, iii 2, 9, iv 8’, 12’, v 6,
 21, 37, 39, 45, vi 12, 16;
- nu* conj. “and” (cont.)
1.C ii 10’, 16’; **1.F**:9’, 11’,
 18’; **1.H** ii 5’, iv 4; **1.K** i 4’,
 7’, iv 6’; **1.M**:8’, 9’; **1.N**:6,
 8; **1.O**:3’; **1.Q** i 4’; **1.S** ii
 14’, 16’, 20’; **2.A** i 2’, iv 3;
F1 ii 9’, 11’, 12’; **F3** obv. 6’;
F5b:10’; **F6** rev. 7’, 15’; **F8** ii
 4, 6; **F9** iii 5’; **F11** obv. 7, 8;
F14 rev. 6’; **F16a** ii 9’; **F16b** ii
 1’; **F17** rt. 2’; **F20** rt. 3’
- na-aš-ta* **F6** rev. 4’, 9’; **F9** i 3’;
F10 i 16’; **F10** iv 3, 15]; **F11**
 obv. 3; **F12**:5’; **F14** obv. 4’,
 rev. 13’
- nu-uš-ša-an* **1.A** ii 37; **F10** iv 1;
F12:2’[, 11’
- nu-kán* **1.A** ii 63, iii 14, 20, 25, 28,
 55, 58, iv 6, 16, 24; **1.B** i 26’,
 ii 53’, iii 3, 6, 12, 14, iv 10’,
 v 13, vi 1, 9; **1.C** ii 8’, 13’;
1.E:7’; **1.F**:2’, 20’; **1.H** iv 3;
1.S ii 19’; **2.A** i 29’, iv 25; **F1**
 ii 12’; **F3** rev. 2’; **F5b**:5’; **F20**
 rt. 5’
- nu-wa(-)* **1.H** v 1; **1.S** ii 10’
- nu-za* **1.A** i 2, 4, 22, ii 30, 31, iii
 12, 57; **1.B** i 33’, iii 5, vi 8;
F7:7’; **F8** ii 5
- na-aš(-)* **1.A** i 24, 25, iv 46;
1.E:11’, 12’; **1.S** ii 17’;
1.R:9’; **2.A** i 1’[; **F4** ii 3, 5;
F9 iii 8’
- na-an(-)* **1.A** ii 17, 35[, 36, 40, 43,
 iii 32, iv 3, 28, 29, 30; **1.B** ii
 27’, iii 11; **1.C** ii 17’; **1.N**:3;
F7:8’; **F11** obv. 2; **F12**:4’;
F15:4’
- nu-uš(-)* **F14** obv. 6’
- na-at(-)* **1.A** i 26, 29, 41, ii 32,
 33[, 45, 52, 55, 64, iii 13, 26,
 27, 35, 37, 52, 54, 56, iv 7,
 43; **1.B** i 36’, 38’, iii 1, 4, 6, 9,
 iv 9’, v 16, 36, vi 3, 4, 7; **1.C**
 ii 15’; **1.E**:6’; **1.F**:19’; **1.H** ii
 10’, 11’, iv 2; **1.O**:5’; **2.A** i 5’,
 6’, 12’[; **1.S** ii 8’; **2.A** i 14’,
 iv 11, 15; **F3** rev. 6’[; **F5b**:7’;
F7:14’; **F9** i 2’, 9’; **F9** iv 7’;
F10 i 17’, iv 13; **F14**
 rev. 4’
- nu-uš-ma-aš(-)* **F10** iv 8
- nu* conj. “and” (cont.)
Ú **1.A** iii 34; **1.S** ii 13’; **1.R**:8’; **F4**
 ii 6; **F9** iii 2’
- nūwa* adv. “still”
nu-u-wa **1.A** i 22
- pahhur* n. “fire”
 nom.acc.sg. *pa-ah-hur* **1.B** v 30; **F1**
 iii 4’[
 IZI **1.A** iii 34; **1.B** ii 30’
 dat./loc.sg. IZI-i **1.B** i 37’; **1.F**:6’
- pai-* “to give”
 3.sg.prs. *pa-a-i* **F2** obv. 10’; **F3** ii 2;
F8 ii 5
 3.pl.prs. *pa-a-an-zi* **F9** iv 3’ (anda)
- pai-* “to go”
 3.sg.prs. *pa-iz-zi* **1.A** i 25; **1.K** iv
 7’ (arḥa); **2.A** i 1’; **F1** ii 13’;
F4 ii 5
 3.pl.prs. *pí-ya-an-zi* **F1** ii 9’
- ^{GIŠ}*paini-* n. “tamarisk”
 nom./acc.sg. ^{GIŠ}*pa-i[-*ni **F10** i 20’
- ^{UZU}*paltana-* c. “shoulder”
 dat./loc.sg. ^{UZU}*pal-ta-ni* **1.A** iii 26
^{UZU}ZAG.UDU **1.C** ii 22’
^{UZU}ZAG.UDU-ni **1.C** ii 14’
- palwai-* “to shout”
 inf. *pal-u-w[a-an-zi]* **1.A** ii 31
- papparš-* “to sprinkle”
 3.sg.prs. *pa-ap-pár-aš-zi* **1.B** ii 1
 (šēr arḥa); **1.F**:13’ (šēr arḥa)
- ^{URU}*babili* adv. “in Akkadian”
^{URU}*bá-a-bi-li-li* **1.A** ii 4, 11, 14, 19,
 29, 47, 50[, iii 8, 15, 19, 21¹,
 24, 43], 47]
^{URU}*bá-bi-li-li* **1.B** i 4’[, 32’, ii 10],
 21, 24[, 41’, 46’[, iv 3’, 13’, v
 7[, 46, 52]; **1.C** ii 7’, 10’[, 12’;
1.F:15’[, 21’; **1.H** iii 8’[, 10’;
1.M:5’; **1.Q** i 8’; **1.S** ii 23’,
 25’; **2.A** i 21[, 27’, iv 3]; **F2**
 obv. 7’; **F3** rev. 1’; **F4** ii 9; **F5a**
 rev. 6]; **F5b**:2’; **F6** rev. 4’[,
 9’[; **F7**:5’, 6’, 18’; **F9** i 3’; **F14**
 obv. 11’; **F18**:3’[; **F22**:4’
- ^{URU}*ba-bi-li-li* **F11** obv. 3
- ^{URU}KÁ.DINGIR.RA-*li-li* **F15**:2’;
F16a i 2’, iv 2[; **F16b** i 2’[;
F19:6’[
- ^{URU}KÁ.DINGIR.RA-*li* **1.K** i 4’

URU**babili** adv. “in Akkadian” (cont.)

URU**KÁ.DINGIR**[. **F10** iv 3

parā adv. “forth”

pa-ra-a **1.A** i 25, ii 10, 40, 65, iii 4[, 7[, 31, 38, 40, 42, 53, 57; **1.B** i 2', 42', ii 40'[, iii 5, vi 3[; **1.F**:12', 14'; **1.H** ii 6', iii 7'; **1.N**:3[; **1.S** ii 8', 22'; **2.A** iv 16[; **F2** rev. 5; **F5b**:1[; **F7**:4'; **F8** ii 3[; **F9** i 9'

parkui- adj. “pure”

nom.sg.c. *pár-ku-iš* **1.S** ii 10'

paršai- “to crumble”

3.sg.prs. *pár-ši-ya-až-zi* **1.A** i 26 (*arḥa*), ii 32 (*arḥa*), iv 2[(*šēr*), 4 (*šēr*), 8[; **1.R**:3', 6' (*arḥa*)

pár-ši-ya-zi **1.B** iii 9 (*šēr*), 12 (*šēr*)

3.sg.prs.mp. *pár-ši-ya* **F6** rev. 8'; **F14** obv. 13'

ppl.nom./acc.sg. *pár-ša-an* **F6** rev. 9'

paškuwai- “to swallow”

3.sg.prs. *pa-aš*[-*ku-ti* **1.A** iv 20

3.ag.imp. *pa-aš-ku-du*₄ **1.A** iv 20 (*arḥa*)

-pat emphatic particle

-pát **1.A** iii 41; **1.B** i 3', ii 39', v 43; **1.F**:13'; **1.G**:13'; **1.Q** i 3'; **1.S** ii 21'; **F6** rev. 8'; **F19**:9'

patalwa- adj. “plain, simple”

nom./acc.n.pl. *pát-tal-wa-an-da* **F10** i 20'

penna- “to drive”

3.sg.prs. *pé-en-na-a-i* **1.C** ii 16' *pé-en-na-i* **1.A** iii 31 (*parā*)

per n. “house, building”

dat./loc.sg. *INA É-ŠU* **F10** iv 13 *PANI É* **1.E**:14'

piran adv. “before”

pí-ra-an **1.A** i 19, iv 30; **F4** ii 3; **F15**:8'

peššiya- “to throw”

3.sg.prs. *pé-eš-ši-ya-až-zi* **1.A** i 27 (*kattanda*); **2.A** i 3'[

peda- “to take away”

3.sg.prs. *pé-e-da-a-i* **1.A** iv 15 (*kattanda*)

pé-e-da-i **1.H** ii 10'; **1.N**:3 (*parā*); **F3** obv. 2'

peda- “to take away” (cont.)

3.pl.prs. *pé-e-da-an-zi* **F9** iv 8'

3.sg.imp. *pé-e-da-ad-du* **1.A** iv 21 frag. *pé-e*[- **F10** iv 13[(*arḥa*)

(GIŠ)*puri*(*ya*)- c. “rack; stand”

dat./loc.pl. *pu-u-ri-ya-aš* **1.A** i 30; **2.A** i 6'[

GIŠ*pu-u-ri-ya-aš* **1.O**:5'

šaḥ- “to stuff”

3.sg.prs. *ša-a-ḥi* **F10** i 10' (*anda*)

3.pl.prs. *ša-a-ḥa-an-zi* **1.A** i 8

ppl.nom.sg. *ša-ḥa-an-za* **F10** iv 11 (*anda*)

šakui- n. “eye”

nom./acc.pl.n. *IGI.ḪI.A-ŠU* **1.A** iv 11

šakuwai- “to moisten”

ppl.nom./acc.sg. *ša-a-ku-w*[*a-an* **F10** i 12' (*anda*)

-šan sentence-particle

-ša-an **1.A** ii 37; **1.B** i 41'; **F2** rev. 9; **F6** rev. 13'; **F9** iv 10'; **F10** i 12', 17', iv 1; **F11**:2'; **F12**:11'; **F14** rev. 4'; **F15**:11', 12', 13'

šannapili- adj. “empty”

acc.pl.c. *ša-an-na-p*[-*lu-uš* **1B** vi 30'

LÚ**šankunni-** c. “priest”

nom.sg. LÚ**ša-an-ku-un-né-eš** **1.A** ii 1; **F3** rev. 2'

LÚ**ša-an-ku-un-ni-iš** **1.A** iv 9, 14[;

1.B i 4', iv 2'[; 5', 8', 12', v 51, 56, vi 1, 16; **1.D**:4'; **1.E**:7', 10'; **1.F**:17', 18'; **1.H** iv 4; **1.M**:1'; **1.N**:2; **1.S** ii 6'; **F7**:7', 12'; **F8** ii 4; **F20** rt. 3'[; 6', 8'[

LÚ**ša-an-ku-né-eš** **1.A** i 43[

LÚ**ša-an-ku-niš** **1.G**:6', 7', 8', 12'; **1.F**:5'

LÚ**ša-ku-un-né-eš** **1.A** ii 14, 41, iii 1], 8, 11, 20, 21, 28, 38, 39, 43[

LÚ**ša-ku-un-ni-iš** **1.A** iii 15, 18, 23, 30, 33, 46, 48, 49, iv 5[

LÚ**ša-ku-ú-né-eš** **1.A** i 33[

LÚ**ša-ku-né-eš** **1.A** ii 30, 31, ii 58

LÚ**ša-ku-ni-iš** **1.A** iii 12

LÚ**ša-ku**[- **1.G**:1'

LÚ**ša-an-ku-un**[- **1.B** i 6'

LÚ**šankunni-** c. “priest” (cont.)

LÚ**ša-an-ku**[- **1.P**:3'; **1.Q**:4'

LÚ**ša-an**[- **1.J**:5'; **1.B** v 2, 45; **1.K** i 4'

LÚ**ša**[- **1.B** v 23; **1.F**:2'; **F7**:15'

ša-an[- . . .]-iš **1.J**:7'

-ku-un-ni-iš **1.M**:7'; **F7**:6'

-un-né-eš **1.A** ii 53

-un-ni-iš **1.F**:21; **1.P**:5'; **F4** ii 8

-ni-iš **F4** ii 12

-an-ku-ni[- **1.J**:1'

LÚ**SANGA** **1.K** i 6; **F10** i 9', 15';

F10 iv 12, 16; **F11** obv. 1, 8;

F12:3'; **F15**:2', 4', 10'

LÚ**SANGA-iš** **1.H** ii 2'[; iii 11'[; iv 1; **1.S** ii 15'[; 16'; **F4** ii 16'

LÚ**SANGA-e-eš** **1.B** i 23'

LÚ**SANGA-niš** **1.B** i 33'[; 40', ii

2, 11, 17, iii 7, 12, vi 10, 31;

1.C ii 2', 8', 10', 12', 19'; **1.S** ii 20'; **1.R**:10'[; **2.A** i 13', 19',

21', 26', 28', iv 3, 6, 23; **F2**

rev.10[; **F5b**:2', 4', 7', 10'

LÚ**SANGA**[- **F14** obv. 3', 5',

rev. 13'

nom.pl. LÚ.MEŠ**ša-ku-né-e-eš** **1.A** i 5

LÚ.MEŠ**ša-an-ku-un-ni-iš** **F8** ii 6

LÚ.MEŠ**SAN**[**G**A-niš **F2** rev. 1

šarā adv. “upward”

ša-ra-a **1.A** i 29, ii 38, iii 51, iv 14, 28; **1.B** i 18', 29'[; 36', iii 4;

F2 rev. 2;

F3 rev. 5'; **F11** rev. 6'; **F12**:4', 5';

F14 rev. 8'[; **F19**:9'

šarlai- “to exalt”

ppl.nom.sg.c. *šar-la-an-za* **1.S** ii 4'[; **1.R**:7'

šarlatta- n. “exaltation; praise offering”

gen.sg. *šar-la-at-ta-aš* **1.C** ii 25';

1.R:4'; **F2** rev. 1'

frag. *šar*[- **1.H** iii 5'

TÚG**šašta-** c. “bed cover”

acc.sg. TÚG**ša-aš-ta-an** **1.B** vi 20

šeḥilli- c. “purification”

gen.sg. *še-eḥ-ḥi-il-li-ya-aš* **1.A** i 24

še-e-ga-x[- **F15**:9'

šipant- “to libate”

3.sg.prs. *ši-ip-pa-an-da-a-i* **1.A** ii 54 (*anda*), iii 14, 59[(*šēr*); **1.F**:4'

ši-ip-pa-an-da-i **1.F**: 4'[; 20'; **F7**:9'

šipant- “to libate” (cont.)

ši-ip-pa-an-ti **1.A** i 27 (*kattanda*)
ši-pa-an-ti **1.A** iv 7] (*šēr*); **1.B** iii
7 (*šēr*), 14 (*šēr*), iv 11', vi 18
(*šēr*); **1.C** ii 21'; **F1** iii 5'; **F6**
rev. 4'

BAL-ti **1.C** ii 4'; **1.H** ii 11' (*šēr*)
3.pl.prs. ši-pa-an-da-an-zi **F16a**
iii 1'[]

frag. ši-pa-an[- **1.B** ii 16

šēr adv. “over”

še-er **1.A** i 22, 34, 35, 37, 38, 43,
45, ii 64, iii 5, 13, iv 2, 4,
10, 33, 35, 38, 40; **1.B** i 19',
20', 21', 27', 28', 39', iii 3,
7, 9, 11, 14, iv 10', vi 13, 18;
1.E:4', 6', 8'; **1.F**:8'; **1.H** ii
11'; **F2** rev. 7; **F5a** rev. 4; **F10**
i 10'; **F11** obv. 6; **F14** rev. 5';
F15:7'; **F20** rt. 4'

še-ra(-) **F11** obv. 1'

šiwatt- c. “day”

nom.sg. UD.KAM-aš **F1** ii 11'
UD.2.KAM **1.A** i 1
UD.6.KAM **F1** ii 11'

šunna- “to fill”

3.sg.prs. šu-un-na-a-i **1.A** ii 60, 61;
F1 iii 6'; **F15**:6'[]

UZUšuppa n. “meat”

nom./acc.pl. UZUšu-up-pa **1.A** iii
36; **1.B** vi 1[]

UZUšu-up-pa-ya **1.A** iii 49; **1.G**:10';
1.H ii 4'

dat./loc. pl. UZUšu-up-pa-ya-aš **1.A**
iv 6

UZUšu-up-pa-aš **1.B** iii 11, 14

abl. UZUšu-up-pa-ya-aš **1.C** ii 18'

frag. UZUšu-up-pa[(-) **1.B** ii 50'

UZUšu-up[- **1.B** v 33

šu-up[- **2.A** iv 10

šu-up[- **1.P** i 7'

šuppiyahh- “to purify”

3.sg.prs. šu-up-pi-ya-ahh-**1.H** iii
6'[]; **F7**:3'[]

šūwai- “to fill”

ppl.nom./acc.sg. šu-u-wa-an-da-an
1.A ii 16

šu-wa-an-da-an **1.K** i 8'

dā- “to take”

3.sg.prs. da-a-i **1.A** i 24, ii 32], 34,
36, 39 (*šarā*), 41, 52, 53

dā- “to take” (cont.)

(*arḥa*), 56 (*šarā*), iii 13, 26,
29 (*arḥa*), 55, 57, iv 1, 3, 14
(*šarā*), 33; **1.B** i 18' (*šarā*),
24', 35' (*arḥa*), iii 2, 4 (*šarā*),
5, 9, 10, 13 (*arḥa*), vi 5, 8, 14,
17 (*arḥa*); **1.C** ii 1', 3', 13',
14'; **1.E**:2', 7'; **1.F**:8' (*arḥa*),
10'; **1.H** ii 5', 8' (*arḥa*);
1.M:9'; **1.S** ii 20'; **1.R**:4'; **2.A**
iv 12 (*arḥa*), 25'; **F5a** rev. 1;
F7:8'[]', 15'; **F9** iv 13'; **F11**
obv. 1; **F12**:4' (*šarā*)

3.pl.prs. da-an-zi **1.A** i 10, iv 28
(*šarā*), 31; **F2** rev. 2 (*šarā*)

dāi- “to set, place”

3.sg.prs. da-a-i **1.A** i 30, 36, 39,
40, ii 17, 33 (*šēr*), 35 (*šēr*),
38 (*šēr*), 61 (*kattan*), 63],
64 (*šēr*), iii 12, 20[, 27, 30
(*katta*), 35, 37 (*katta*), 49, 54
(*katta*), 56 (*šēr*), iv 1 (*katta*),
35, 36 (*šēr*), 38 (*šēr*), 39, 41;
1.B i 21' (*šēr*), 34' (*katta*),
39' (*arḥa*, *šēr*), 40'[], ii 35'[],
49', iii 1 (*katta*), 3 (*šēr*), 9
(*katta*), 15, iv 7', v18[, 32, 55,
vi 4 (*katta*), 6 (*katta*), 12, 7;
1.C ii 2', 20', 24', 27'; **1.E**:4',
8' (*šēr*), 9', 10' (*katta*), 12'
(*katta*); **1.F**:3', 18'; **1.H** ii 3',
7' (*katta*), 10' (*šēr*), iii 12',
iv 1, 2; **1.M**:7', 10' (*katta*);
1.S ii 16', 17'[] (*katta*); **2.A**
iv 9; **F1** iii 3', 7'; **F3** obv. 8',
rev. 3'; **F6** rev. 7', 15'; **F7**:8'[],
14'[]; **F9** i 7', iv 14'[]; **F10** i 6'
(*appa*), iv 8 (*appa*), 12; **F11**
obv. 2] (*šēr*); **F12**:3', 12'[];
F15:7' (*šēr*); **F16a** i 5', iv 6';
F16b i 6'

3.pl.prs. ti-ya-an-zi **1.A** iv 31[];

1.E:1'[]

ti-an-zi **1.A** iv 7; **1.B** vi 19

dagan n. “earth”

dat./loc.sg. ták-ni **F10** i 2'

takšulai- “to reconcile”

ppl.nom.sg.c. ták-šu-la-a-an-za **1.S**
ii 11'

damai- adj. “other”

nom.sg.c. ta-ma-a-iš **1.F**:5'
ta-ma-iš **1.A** ii 55

damai- adj. “other” (cont.)

acc.sg.c. ta-ma-in **1.S** ii 15'

dannara- adj. “empty; plain, unorna-
mented”

acc.sg.c. da-an-na-ra-an-ta-an **F10**
i 11'

tarna- “to loose; drop”

3.sg.prs. tar-na-a-i **1.A** i 41 (*anda*),
iv 37 (*anda*)

tar-na-i **1.A** ii 7 (*katta*), iv 16 (*ap-
pan*); **F10** i 5'

3.pl.prs. tar-na-an-zi (*anda*) **F10**
i 17'

ppl.nom./acc.sg.n. tar-na-an **F9** iv
5' (*anda*)

tarna- c. (a measure of weight)

gen.sg. tar-na-aš **1.A** i 17

tarpala- c. “bolt (of cloth)”

nom.sg. tar-pa-la-aš **1.A** i 12, 32[]
acc.sg. tar-pa-la-an **1.O**:7', **F9** iv
6', 12'

tar-pa-la-aš **1.A** i 31

acc.pl. ^{SiG}tar-pa-lu-uš **F10** i 15'

tarwanašši- adj. ?

nom.sg.c. tar[-wa]-na-aš-ši[-iš]
F5b:8'

tiya- “to step, tread”

3.sg.prs. ti-ya-zi **1.A** iii 29 (*appa*);
1.M:9' (*appa*)

ti-i-ya-zi **1.S** ii 14' (*appa*)

3.pl.prs. ti-ya-an[- **1.E**:2'

tiyam(m)ar n. “knot”

nom./acc.sg. ti-ya-am-mar **1.A** iv
17

ti-ya-mar **1.A** iv 13

tepu- adj. “small, little”

nom./acc.sg. te-pu **1.A** i 11, 23

tuhš- “to cut off”

3.sg.prs. tuh-ša-a-i **F10** i 16'¹ (*arḥa*)

tūwa adv. “at a distance”

tu-u-wa **F5b**:9'

duwan adv. “hither”

du-w[a-an] **F10** iv 17'

tuhḥueššar n. “thyme(?)”

nom./acc.sg. tuh-ḥu-i-šar **1.A** iv 13]

uliḥi- n. (a cultic object)

acc.sg. ú-li-ḥi-in **1.A** i 6
Stammform: ú-li-ḥi **1.O**:10']; **2.A**
i 11'

unna- “to drive in”

3.pl.prs. *u-un-ni-ya-an-zi* **1.A** iv 22; **1.B** i 40'; **1.F**:9'; **F10** iv 15[(*anda*)

up- “to rise (of sun)”

3.sg.prs. *ú-up-zi* **1.A** i 2

uda- “to bring”

3.sg.prs. *ú-da-i* **1.A** i 29 (*šarā*), iii 37; **1.C** ii 19']

ú-da-a-i **1.B** ii 34'; **1.E**:11'; **1.O**:5'; **1.S** ii 15', 17'

ú-da[- **F4** ii 14

3.pl.prs. *ú-da-an-zi* **1.A** iv 29

uttar n. “word”

nom./acc.pl. *ud-da-a-tar* **1.K** i 6'[
A-WA-TE^{MES} **1.A** ii 1[, 29, 50, iii 18, 23, 46; **1.B** i 32', ii 9, iv 3', v 3[, 10, 52]; **1.C** ii 12']; **1.F**:16', 23'; **1.M**:5'; **1.S** ii 5'[, **2.A** iv 23[; **F3** rev. 1'; **F4** ii 12; **F7**:6'; **F8** ii 1[

INIM-tar **1.H** iii 10'

INIM.MEŠ **1.A** ii 14; **1.S** ii 25'

uwa- “to come”

3.pl.prs. *ú-wa-an-zi* **F10** i 3'

-wa(r) quotative particle

-wa(-) **1.A** 17, 18, 19, 20, 21; **1.H** v 3; **1.S** ii 9', 12', 13'

-wa-rV **1.H** v 1; **1.S** ii 10'; **1.R**:7'

wahnu- “to wave (trans.)”

3.sg.prs. *wa-aḥ-nu-uz-zi* **1.A** ii 35[(*šēr arḥa*), 37 (*šēr arḥa*), 45[(*šēr arḥa*); **1.B** i 19'

wahnu- “to wave (trans.)” (*cont.*)

(*šēr arḥa*), 20' (*šēr arḥa*), 28' (*šēr arḥa*)

3.sg.prs.imperf. *wa-aḥ-nu-uš-ki-iz-zi* **1.A** ii 46; **1.B** i 29'

wak- “to bite; enjoy a snack”

inf. *wa-ga-an-na* **F1** iii 6'

war- “to burn (intrans.)”

3.sg.prs. *wa-ra-a-ni* **1.A** ii 18; **1.B** i 9'; **1.K** i 9'; **F12**:13'

warp- “to wash”

3.pl.prs. *wa-ar-pa-an-zi* **1.A** i 4[, 6

watku- “to jump; to appear (of a star)”

3.sg.prs. *wa-at-ku-uz-zi* **1.A** i 9, 33]; **1.O**:8'

watar n. “water”

nom./acc.sg. *wa-a-tar* **1.A** i 28, ii 3, 8, 10, iii 6, 40, 41; **1.B** i 42', ii 3, 40', v 21[, 44[; **1.F**:11', 14'; **1.H** iii 7'; **1.K** i 2'; **1.N**:11; **1.O**:3'; **2.A** iv 2

A-tar **1.S** ii 22'

A **1.A** ii 61, iii 34; **1.E**:11';

1.F:10'; **F5a** rev. 1

ME-E **1.B** i 40'; **1.H** iii 4'; **1.S** ii 17', 19', 20', 22'

gen.sg. *ú-e-te-na-aš* **1.A** i 24;

F15:11'

inst. *ú-e-te-ni-it* **F14** obv. 6'[,

F15:6'; **F19**:9']?

nom./acc.pl. *A.ḪI.A* **F15**:13'

wiyanna- c. “wine”

GEŠTIN **1.A** i 23, 27; **1.O**:2'; **F6** rev. 3', 7'; **F9** iv 10'; **F10** i 7'; **F11** obv. 7; **F12**:14'; **F15**:1'

-z reflexive particle

-az(-) **F9** iv 5'

-za(-) **1.A** i 2, 4, 22, ii 30, 31, 44, iii 1, 12, 57; **1.B** i 40', iii 5, vi 8; **1.C** ii 12'; **F7**:7'; **F8** ii 5; **F14** obv. 5', 6'

zapnu- “to drip, dribble (trans.)”

3.sg.prs. *za-ap-nu-uz-zi* **1.A** i 28 (*kattanda*)

za-]ap-nu-zi **1.O**:3'] (*kattanda*)

zapzagi- n. “rock crystal”

nom./acc.pl. *za-ap-za-ga-ya* **1.A** iv 12

zeyya- “to cook”

ppl.nom./acc.n.pl. *zé-e-ya-an-ta* **F14** rev. 3'

zé-ya-an-ta **1.A** iii 50

abl. *zé-ya-an-da-az* **1.A** iii 36; **1.C** ii 26'

zé-ya-an-ta-az **1.C** ii 18'

frag. *zé-ya-an[-* **1.B** ii 33'

zé-ya[- **1.B** v 34

zinna- “to finish (trans.)”

3.sg.prs. *zi-in-na-a-i* **1.B** i 7', 33', iv 4', v 53; **F2** obv. 8'

zi-in-na-i **1.A** ii 15, 30, iii 19[, 24, 47; **1.F**:16'; **1.K** i 7'; **F7**:7']

frag. *zi-in-na[-* **1.B** ii 22, 47'

zi-in[- . . .]-i **1.C** ii 13

zi-in[- **1.B** v 5; **2.A** iv 24; **F8** ii 2;

F13 rev. 3'

ze-en-na[- **F4** ii 13

^{GIŠ}*zuppari* n. “torch”

nom./acc.sg. ^{GIŠ}*zu-up-pa-ri* **F10** i 13', 18'

Sumerograms

AD.KID wicker”

1.A i 15, 25, 30, 36, iv 31; **1.L**:2'; **1.O**:9'; **2.A** i 10'; **F9** i 6'; **F10** i 9', iv 10; **F12**:12'

ALAM “image”

1.A iv 10

BABBAR “white”

1.A ii 41

^{GIŠ}BANŠUR “table”

1.O:9'; **2.A** i 10'; **F6** rev. 2'; **F9** i 6'; **F10** i 5'; **F14** rev. 8';

^{GIŠ}BANŠUR “table” (*cont.*)

F15:7', 8', 14'; **F16a** i 5';

F16b i 5'; **F22**:3']

dat./loc.sg. ^{GIŠ}BANŠUR-i **1.O**:11'

abl. ^{GIŠ}BANŠUR-az **F9** i 8'

DUGDÍLIM.GAL “platter”

1.A iii 37, 50; **1.C** ii 24'; **1.N**:7[; **F2** rev. 2[; **F10** i 11', 12', 18';

F12:11'

DINGIR “deity”

DINGIR^{LUM} **F1** ii 10'

DINGIR “deity” (*cont.*)

DINGIR^{LIM} **1.A** ii 8[, 34, 45, iii 3, 35, 39, 53, 60, iv 7, 23, 24;

1.B i 19', 27', 42', iii 8, vi 3, 30; **1.C** ii 27'; **1.F**:11'; **1.H** ii 6', 12', iii 3'; **1.Q** i 2'; **1.S** ii 7', 20'; **1.R**:5', 11'; **F1** iii 5';

F3 obv. 6'; **F9** i 2', 9'; **F10** i 7', 14', 14', iv 14; **F11** obv. 2;

F12:4[, 12'; **F14** obv. 13';

F15:12'; **F16a** i 5'; **F16b** i 1', 5'; **F18**:6'; **F22**:3'

- DUB “tablet”
DUB.N¹[.KAM] **1.A** iv 49[
- DUG.GIR₄ “vessel of fired clay”
F16a ii 2’
- DUMU.LUGAL “prince”
1.B vi 25; **1.E**:13’; **F4** ii 4
- DUMU.MUNUS.LUGAL “princess”
1.B vi 25; **1.E**:14’
- DUMU.LÚ.U₁₉.LU “mortal”
1.A iv 24[, 26]
- É.DINGIR^{LIM} “temple”
1.A i 5[², 20; **2.B**:2’]; **F4** ii 5, 6;
F9 iv 3’, 7’; **F14** obv. 4’
- É.GAL “palace”
1.A ii 3
- É.DU₁₀.ÚS.SA “bathhouse”
F1 ii 13’, 14’
- É LÚMUḤALDIM “kitchen”
F8 ii 3
- EN.SISKUR “ritual patron”
EN.SISKUR **1.A** ii 9, 17, 36, 40,
41, 43, 53, iii 5, 12, 14, 28,
29, 38, 40, 48, 56, 57, iv 5;
1.B i 8’, 20’, 24’, 34’, ii 12,
48’, 52’, iii 5, 12, iv 10’, v 21[,
vi 7, 8, 21, 22; **1.C**:4’; **1.E**:12’;
1.F:13’, 20’; **1.H** ii 2’, iii 6’,
iv 3; **1.K** iv 6’; **1.M**:8’, 9’;
1.N:10; **1.P**:6’; **1.S** ii 13’, 14’,
21’; **2.A** iv 1, 26; **F1** ii 12’,
iii 4’; **F2** rev. 3]; **F4** ii 1, 7];
F7:3’[, 8’, 9’; **F8** ii 5, 7; **F20**
rt. 2’[; **F21**:2’[
- EN.SÍSKUR **1.A** i 2, 3, iii 51; **1.B**
ii 4, iv 6’, v 38, 42[², 54, 59]
- GA.KIN.AK “cheese”
1.R:10’; **F6** rev. 8’[; **F18**:5’
- UZUGAB “breast”
1.C ii 23’
- GADA “linen”
1.A i 7
inst. GADA-it **1.O**:9’
- GAL “beaker”
sg. GAL^{AM} **F10** iv 7, 16[
pl. GAL.ḪI.A **F10** iv 7
- GAR.RA “inlaid”
1.A iv 9
- GAR.RA “inlaid” (*cont.*)
GÍŠGIDRI **F15**:10’
GÍŠGIDRI.ḪI.A **F15**:9’
- GÍN “shekel”
1.A i 11, 32; **1.O**:7’
- GÍR “knife”
1.A ii 64, iii 13, 56, 57, iv 41; **1.B**
i 39’, 41’, iii 3, 5, iv 9’, vi 8;
1.C ii 3’, 13’; **1.E**:8’; **1.F**:10’,
19’; **1.H** ii 5’, 10’, iv 2; **F5a**
rev. 2; **F20** rt. 4’
- DUGGÍR.GÁN “tub; basin”
F10 i 8’, iv 17
- GÍŠ “wood, wooden”
1.A iv 10
- GUD “ox”
F4 ii 6
pl. GUD.ḪI.A **F7**:2’
- Ì “oil”
F10 i 7’, 11’, 12’
- Ì.DÙG.GA “fine oil”
1.A i 11, 23, 28; **2.A** i 4’; **F9** iv 9’
- Ì.NUN “ghee”
1.A i 14
- KAŠ “beer”
1.A ii 16, 42, 60, iii 11, 28, 33, 48;
1.B i 35’, ii 29’, iii 7, 13, iv 6’,
vi 17; **1.E**:11’; **1.F**:17’; **1.H** iii
11’; **1.J**:6’; **1.K** i 8’; **2.A** iv 8;
F1 iii 4’, 6’; **F2** obv. 9’; **F4** ii
6; **F5b**:5’
- KI.MIN “ditto”
1.G:14’
- KÙ.BABBAR “silver”
1.A i 11, 32, ii 8, 16, 42, 43, 59,
iii 6, 11, 33, 41, 48, 52, 58, iv
5, 9, 11; **1.B** i 8, 40’, iii 6, 13,
iv 6’, vi 2, 9; **1.E**:11’; **1.F**:12’,
14’, 17’; **1.H** ii 1’, iii 4’, 11’;
1.J:6’; **1.K** i 3; **1.M**:8’; **1.N**:4;
2.A iv 8; **F2** obv. 2’, 9’; **F5a**
rev. 1[, 3; **F5b**:5’; **F7**:4’; **F9** iv
4’; **F10** i 4’
- KU₆ “fish”
1.A ii 34, 36; **1.B** i 18’; **F12**:2’
- GÍŠMÁ “boat”
1.A iv 9, 10, 12, 14, 21
- LÚMUḤALDIM “cook”
1.A iii 31, 36; **1.B** ii 26’, 32’; **1.C**
ii 17’; **1.N**:3, 6; **F8** ii 3
- MUL “star”
2.A i 9’
nom.sg. MUL-aš **1.O**:8’
- MUN “salt”
1.A ii 63, iii 13, 20; **1.B** i 38’, 41’,
ii 23, iv 9’, v 6; **1.F**:7’, 10’,
19’; **1.H** iv 1; **F11** rev. 4’
- UZUNÍG.GIG “liver”
1.A iii 55, iv 2; **1.B** iii 3, 9; **1.H** ii
8’]; **F9** i 8’
pl. UZUNÍG.GIG.ḪI.A **1.B** vi 6, 13
- NINDA “bread, baked good”
F4 ii 6
- NINDA.GÚG (a type of baked good)
1.A i 16
- NINDA.GUR₄.RA “thick, ordinary
loaf of bread”
1.A i 17, iii 54; **1.B** iii 2, 10, vi 5];
1.C iv 25’]; **1.S** ii 2’; **1.R**:4’,
9’, 10’; **F5b**:8’
pl. NINDA.GUR₄.RA.ḪI.A **F9**
i 12’]
- NINDA.SIG “thin, unleavened bread”
1.A i 18, 23[, 25, ii 32], iii 12,
26, iv 42[; **1.B** i 18’, 38’, 41’,
ii 13, iii 9, vi 12; **1.C** ii 3’¹²,
15’; **1.E**:7’, 8’, 9’; **1.F**:7’, 10’;
1.G:5’; **1.H** iv 1; **1.M**:7’; **1.S**
ii 6’; **F11** obv. 1, 6, 8
pl. NINDA.SIG.ḪI.A **2.A** i 2
- PÚ “spring”
1.A i 25, 26
- SA₅ “red”
1.A i 12’; **1.E**:5’; **1.O**:7’; **F9** iv 6’,
10’; **F10** i 15’, iv 21
- SAG.GÉME.ARAD.MEŠ “domestic
servants”
F7:13’[; **F9** iii 6’, iv 2’¹; **F10** iv 2,
14; **F15**:5’
- SÍG “wool”
1.A i 12, 31, 40, iv 36; **1.E**:5’;
1.O:7’; **2.A** i 8’; **F9** iv 6’, 12’;
F10 i 15’
- SISKUR “ritual”
F9 iii 9’

SISKUR “ritual” (*cont.*)

see also EN.SISKUR

ŠÀ “interior”

1.A i 20, iv 29; F4 ii 5, 6

ŠÀ.BA “among which”

F15:10’

[UZUŠ]À “heart”

F14 rev. 14’]

ŠE barley”

F9 iv 5’

ŠEN PISAN “box”

1.A iv 13, 19

TÚG “garment”

1.A i 10, 11

UDU “sheep”

1.A i 18’, 20, ii 65, iii 4, 13, 14,
20, 25, 31, iv 22, 23, 24, 26;
1.B ii 16, 23, iv 9’, 11’, v 25;
1.C ii 4’, 9’, 16’, 21’; 1.F:9’,
12’, 19’, 20’, 24’; 1.G:4’; 1.H
iii 5’, iv 2, 3; 1.M:6’; F4 ii 6
acc.sg. UDU-*an* 1.H iii 3’?
pl. UDU.ĤI.A F7:2’[, 11’; F8 ii 3;
F10 iv 15

UZU “meat”

F14 rev. 5’

ZA.GÌN “blue”

1.A i 12, 31, 40, iv 36; 1.E:5’;
1.O:7’; F9 iv 12’

ZA.ĤUM “beaker”

1.A ii 8, 10, 16, 42, 43, 53, 59,
iii 6], 11, 28, 30, 33, 39, 41,
48, 52, 58, iv 5, 44; 1.B i 3’,
8’, 40’, iii 6, 13, iv 6’, v 19,
22, 40, vi 2, 9; 1.C ii 20’];
1.F:12’, 14’, 17’; 1.G:13’;
1.H ii 1’], iii 4’, 11’; 1.K i
3’; 1.M:8’; 1.N:9’; 1.P:5’];
1.Q i 3’]; 1.S ii 16’, 20’; 2.A
iv 8; F1 iii 4’; F2 obv. 2’, 9’;
F5a rev. 3; F7:4’

ZAG.MU “New Year’s Day/Festival”

F1 ii 11’?

ZI “mind, life”

ZI^{TI} 1.H v 3; 1.S ii 13]

ZÍD.DA “flour” F9 iv 5’

Akkadograms

ÉABUSSU “storehouse”

ÉA-BU-US-SÍ F16a ii 1’]

ANA “to”

A-NA 1.A i 3, 25, 26, ii 9, 17, 34,
36, 40, 43, 45, 53, iii 3, 4, 5,
12, 13, 20, 25, 25, 28, 39, 40,
48, 52, 53, 56, 60, iv 5, 12,
34; 1.B i 34’, 42’, ii 12, 23,
39’, 48’, iii 4, 8, 9, 12, iv 6’,
9’, v 13, 42, 54, vi 2, 3, 7, 21;
1.C ii 9’, 13’, 15’, 19’, 20’,
24’; 1.E:3’, 7’, 8’; 1.F:11’, 12’,
13’, 19’; 1.G:4’, 5’; 1.H ii 2’,
6’, 11’, iii 3’, 6’, iv 2, v 1, 3;
1.J:6’]; 1.M:6’, 7’, 8’; 1.N:10;
1.Q i 2’; 2.A i 11’; 1.S ii 6’,
7’, 10’, 13’, 20’, 21’; 1.R:5’,
8’; F4 ii 1; F5b:6’; F6 rev. 14’;
F7:2’], 3’, 8’, 13’, 16’; F8 ii 4;
F9 i 2’, 9’; F10 i 5’, 9’, 12’,
18’, 19’; F11 obv. 2; F12:2’,
4’; F14 rev. 5’; F15:8’; F18:2’;
F20 rt. 2’; F21:2’

GIŠGANNU “pot-stand”

GIŠGA-AN-NI₇ F10 i 9’, iv 10;
F12:12’]

DUGĤALTIKKUTU “narrow-necked
jar”

DUGĤAL-TI-*IK-KU-TU*₄ 1.A i
14, 23

DUGĤALTIKKUTU (*cont.*)

DUGĤAL-TI-*IK-KU-TI* 1.A i 30’;
1.O:5’!

ĤAŠARTU “green”

ĤA-ŠAR-TU₄ 1.A i 31; 1.E:5’;
2.A i 8’

INA “in”

I-NA 1.A i 1], 20, iv 21; F1 ii 11’,
13’, 14’; F6 rev. 2’; F8 ii 3; F9
iv 3’, 7’; F10 iv 10, 13; F14
rev. 4’; F16a ii 1’

IŠTU “out of; by means of”

IŠ-TU 1.A i 7, ii 8, 10], 60, 61, iii
33, 34, 37, 39, 41, 50, 58, iv
11; 1.B i 3’, 18’, ii 51, iii 6, v
35, 40, vi 9; 1.G:12’, 13’; 1.H
ii 4’; 1.K i 3’; 1.N:4, 7, 9];
1.Q i 3’; 1.S ii 5’; 1.R:9’; F1
ii 14’; F2 obv. 2’; F6 rev. 3’;
F10 i 13’, iv 9, 16, 17]; F11
obv. 6, rev. 3’; F13 rev. 5’

ITTI “with”

IT-TI F9 iii 5’]; F10 iv 7

DUGKUKUBU “jug”

DUGKU-KU-UB 1.A i 23; F6
rev. 3’, 7’

PĀNĪ “face; before”

PA-NI 1.A iii 35, iv 7; 1.C ii 27’;
1.E:14’?; 1.S ii 16’; F1 iii 5’,
F10 iv 14; F12:12’

DUGPURSĪTU (a vessel)

DUGPUR-SÍ-TU₄ 1.A i 37, ii 38;
1.E:2’; 1.L:3’!; F5b:6’]
DUGPUR-SÍ-TI 1.A iv 34

ŠA “of”

1.A i 16, 17, ii 16, 42, iii 11, 48, iv
23, 24; 1.B i 40’, 41’, ii 29’, iii
13, iv 6’, 9’; 1.E:11’; 1.F:10’,
17’, 19’; 1.H iii 4’, 11’, iv 1;
1.J:6’; 1.K i 8’; 1.S ii 2’, 20’;
1.R:10’; F1 ii 11’; F2 obv. 9’;
F5a rev. 1; F5b:5’; F6 rev. 8’;
F7:10’; F9 iv 4’; F10 i 7’;
F12:14’?; F15:12’; F18:5’

ŠĀTI (= SŪTU) (a volume measure)

ŠA-A-DU F9 iv 5’

ŠA-A-TI 1.A i 16

LÚUBARU “foreigner”

pl. LÚ.MEŠÚ-BA-RŪ-TIM F17 rt.
1’

UNŪTU “utensil”

Ú-NU-TU₄ F7:10’

[Ú-NU]-UT 1.A ii 59

UPNU “handful”

UP-NI 1.A i 17; F9 iv 4’

GIŠZERTU “olive”

GIŠZÉ-ER-TU₄ F10 i 20’

Numerals

- ½ 1.A i 16, 17
 1 1.A i 10, 12, 16, 23, 31, 37, ii 36, iv 42; 1.B i 18'; 1.E:2', 4', 7', 8', 9'; 1.L:3'; 1.O:7'; 2.A i 8'; 1.R:4'; 2.A i 28'; F5b:8'; F6 rev. 8'; F9 i 8', iv 6', 12'; F11 obv. 1, 8; F15:10'; F18:2'; F24:3'
 1-EN 1.A ii 65
 1 (cont.)
 1 NU-TIM 1.A i 15
 2 1.A i 10, 23, ii 59, iii 33, iv 22, 44; F9 iv 4', 5'; F10 i 15', iv 15; F22:1'
 3 1.A i 11, 13, 14, 17, 18; 1.B iii 9, vi 12; 1.E:7'
 3-ŠU F8 ii 7[']

- 4 1.A i 11; F9 iii 4¹²
 6 1.A i 20; F1 ii 11'
 30 1.A i 18

Divine Names

- Ea
 dA-A F1 ii 5'
 Ellabrat
 dEL-LA-AB-RA-AT F1 ii 4'
 dI-LA-AB-RA-AT F17 rt. 6'
 Igigi
 dI-GI-GI 2.A iv 21'
 Išhara
 dIŠ-ĤA-RA F17 rt. 11'
 dIŠTAR (dU.DAR) 1.B iv 14'; 1.H v 3; 1.R:8'; 1.S ii 13'; F1 ii 2'; F4 ii 10
 dNIN.GAL F1 ii 3'[
 dPirinkir
 dPí-ri-in-kir 1.B iii 15
 dPí-ri-in-ki-ri 1.A iv 30; F4 ii 14]
 dPí-ri[-1.A i 19; F14 rev. 6'
 dSîn
 dXXX 1.B vi 28; 2.A iv 20; F1 ii 2'
 dŠamaš/Ištanu
 [d]UTU-AŠ F1 ii 4'
 dUTU-uš 1.S ii 12']; F1 ii 12'
 dDA'-x-ZU F17 rt. 12'
 dZI-I[Z']- F17 rt. 11'

Place-Names

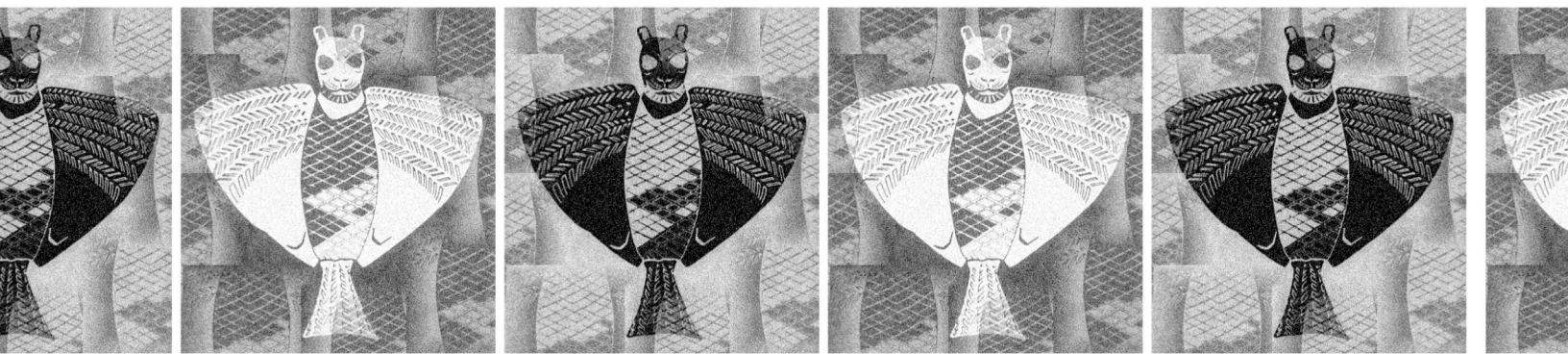
- Babylon
 URUKÁ.DINGIR.RA F17 rt. 9'
 Nineveh
 URUNINI-NU-WA F17 rt. 10'

Akkadian Vocabulary in Incantations

- ABĀLU “to carry”
 A-BA-LU-ŠI-IN 1.A ii 27
 A-BA-LU-ŠE-IN 1.B i 16'
 Ú]-ŠE-BIL F17 lft. 2'
 ABU “father”
 A-BI 1.B vi 28
 A-BU-KI F1 ii 2'
 A-B]U-YA-A F17 lft. 4'
 A-BI-ŠA 1.A ii 23; 1.B i 13'; 1.K i 13'
 A-BA-A-Š[I-NA 2.a iv 22'
 ABBŪTU “fatherly attitude; compassion”
 A-BU-UK-KI 1.A ii 25
 AĤĀZU “to seize”
 A-ĤAZ 1.A ii 22, 25
 AKĀLU “to eat”
 AK-LI 1.B ii 19, iv 15'; 1.F:22'; F14 rev. 11'
 LI-KU-UL F1 ii 4', 5'
 LI-KÚL F1 ii 6'
 LU-Ú-KU-U[L] 1.K iv 3'
 Ú-ŠA-AK-KI-IL F6 rev. 11'
 Ú-ŠA'-AK-KI-LI F6 rev. 12'
 ŠU-UK-KI-IL₅ 1.A ii 6, 13, iii 10, 45; 1.B ii 8, v 50; 1.G:15'[; 1.P:2'; F2 obv. 6'; F9 i 11']
 (A)KAPPU “wing”
 A-KAP-PA F17 lft. 3'
 AKĀŠU “to go away; to send off (D)”
 Ú-U[K-KI]-IŠ 2.A i 25'; 2.B:8'
 ALI “where?”
 A-LI F11 obv. 4
 ALLU “hoe”
 AL-LU-U F19:5'
 AMĪLU “man, person”
 A-MI-LA 2.A i 22'
 ANA “to”
 A-NA 1.B ii 44', v 50, vi 30
 ANNU “this”
 AN-NA-A 1.A ii 20
 AN-NI-I 2.B:6'
 AN-NI 1.K iv 2'
 APĀLU “to answer”
 TA-PU-LI-IN-NI 1.A ii 25'; 1.B i 8'; 1.K i 14[

- ARKU “long”
AR-KA-TI **F4** ii 11
- ARNU “sin”
AR-NA **F12:8'**
AR-NI **1.B** i 31'
- AYAKKU (a shrine)
URU A-YA-AK-KI **F16a** i 4'; **F16b** i 4'
^dA-YA-AK-KI **F17** rt. 8'
A-YA-AK-KI **1.A** ii 24; **1.K** i 14'
- BANŪ “to build, create”
BÁ-A-NI-KI **F1** ii 6'
- BĒLTU “lady”
BE-EL-AT **1.A** ii 20[, 21, 48; **1.B** i 11', 12'; **1.K** i 11']
BE-EL-LA-AT **F7:19'**
BE-EL-TI **1.A** ii 5, 12'; **1.H** iv 5
BE-EL-TI₄ **1.A** iii 9, 16, 22, 44;
1.B i 5', v 9, 48; **1.G:3'**;
1.F:14'; **2.A** iv 4; **F5a** rev. 7;
F5b:3'; **F6** rev. 6'; **F12:7'**;
F14 obv. 12'; **F14** rev. 11';
F16a i 4'; **F16b** i 4']
BE-LE<-ET> **F17** rt. 9'
BE-EL-**[1.C** ii 11'
- BĒLU “lord”
BE-LI **F17** rt. 9'
- BUḤḤĀRU, BUḤRU “warm morsel”
BU-ḤA-RI-KI **2.A** iv 5
BU-UḤ-ḤA-RI-KI **1.A** iii 9;
1.J:3'
BU-UḤ-RI-KI **1.A** iii 45]; **1.B** v 49
- ELAMĪTU “Elamite”
E-LA-MI-TI-YA **F1** ii 7'
- ELĒLU “to be pure; purify (D)”
Ú-UL-LI-IL₅ **2.A** i 22', 23'
- ELIŠ “on high, above”
E-LI-IŠ **F1:7'**
- ELŪ “to be high”
Ú-ŠE-EL-LI **2.A** i 25'
- ERĒBU “to enter”
TA-RU-UM-ME-NI **1.a** ii 26
- ERĒŠU “to desire; request”
prs. [TE-R]E-IŠ-ŠI-IN-NI **F12:8'**
prt. TE-RE-ŠI-IN-NI **1.A** ii 20,
21, 22, 23, 24; **1.B** i 11', 12',
13', 14'; **F12:8'**
- ERĒŠU “to desire; request” (cont.)
TE-RE-ŠI-IN₄-NI **1.K** i 11', 12',
13'
- GABBU “all”
GÁB-BÁ **F1** ii 6'
- GERRU “road; journey, campaign”
GER-RE-E-[T]I **1.A** ii 27
GER¹-RE-TI¹ **1.B** i 16'
- GILLATU “offense”
GI₅-IL-LA-TI-ŠU **F10** iv 5
- ḤADŪ “to rejoice, be happy”
ḤA-DA-A **F4** ii 11
- ḤARIMTU “courtesan”
MUNUS.MEŠ-KAR.KID **F11** obv. 5
- ḤITTU “sin, offense, misdeed”
ḤI-IT-ṬÁ **F12:9'**
ḤE-E-ṬÌ-ŠU **F10** iv 6]
ḤI-IT-ṬÁ-TI-ŠU **2.A** i 23'; **2.B:5'**
- ILU “deity”
DINGIR-LIM **1.B** ii 18]
DINGIR.MEŠ **F1** ii 6'
DINGIR.MEŠ-NI **1.A** iii 16; **1.H** iv 5]; **F6** rev. 6'; **F14** obv. 12';
F15:3'
DINGIR.MEŠ-ŠU **1.B** vi 35
- INA “in(to)”
I-NA **1.A** ii 27; **1.B** i 16'
AŠ **1.A** ii 24; **1.B** i 14'; **2.A** i 24',
25'; **2.B:6'**, 7'
- IŠŠURU “bird”
MUŠEN **2.A** i 25'; **2.B:7'**
- KALU “entirety”
KA-LI-ŠI-NA **2.A** iv 21
- KÂŠI “to you (fem.)”
F7:20'; **F17** lft. 3']
- KEZRETU “attendant”
MUNUS.MEŠ-SUḤUR.LAL **F11** obv. 5
- KI “your (fem.)” **1.A** ii 5, 6, 12, 25, iii 9, 10, 22, 44, 45; **1.B** ii 7, 43', v 49, 50; **1.F:12'**; **1.G:14'**;
1.J:2'; **1.K** i 5'; **1.P:1'**; **1.Q** i 6'; **2.A** iv 4, 5; **F1** ii 2', 3', 4', 5', 6'; **F2** obv. 5';
F5a rev. 7; **F6** rev. 11'; **F11** obv. 4, 5, rev. 8', 9'
- KUBĀTU “veneration”
KU-BÁ-A-TU **1.A** ii 22
KU-BÁ-TU **1.B** i 13']
- UZU LABĀNU “neck tendon”
UZU LA-BÁ-AN-KI **F6** rev. 11'
UZU LA-BÁ-AN-ŠU **F6** rev. 12'
- LĒTU “assets”
LE-ET **1.A** ii 23; **1.B** i 13'; **1.K** i 13'
- LŪ “indeed”; precat. particle
LU-Ú **1.B** ii 19, iv 15'; **1.F:22'**;
1.K iv 3'; **F1** i 6']
- LUMNU “evil”
LUM-NA **F12:9'**
- MA conj. **1.A** ii 24, 28; **1.B** i 14';
1F:7'
- MAḤAR “before”
IGI **1.A** ii 24; **1.B** i 14'
- MAḤĀRU “to receive”
MU-UḤ-RI **1.A** iii 16; **1.H** iv 5
MU-UḤ-RA **F17** rt. 4'²
LI-IM-ḤU-UR-RA-KI **1.A** iii 22
LI-IM-ḤUR **1.C** ii 11'; **1.G:3'**;
1.M:3'
- MASŪ “to bathe, wash”
MI-I-ŠI **1.A** iii 9; **1.B** i 5', ii 42', v 47; **1.F:15'**; **1.J:2'**; **1.S** ii 23';
2.A iv 4
MI-E-ŠI **1.A** iii 44
- MĀTU “land”
KUR-TI **1.A** ii 20; **1.B** i 11'; **1.K** i 5'
pl. KUR.KUR.MEŠ **1.A** ii 21; **1.B** i 12'; **1.F:22'**
KUR.KUR.ḤI.A **1.B** iv 14'
- NAMRU “bright”
NAM<<-MA>>-RA **F4** ii 11
- NAŠŪ “to lift, bear”
LI-IŠ-ŠU **F1** ii 8'
- NI “our” **1.A** iii 16; **1.H** iii 9'; **1.S** ii 24'; **F6** rev. 6'; **F9** i 5';
F12:8'; **F14** obv. 12'
- NŪNU “fish”
KU₆ **2.A** i 24'
- PĀNŪ “face; front”
PA-NI **F17** rt. 10'
PA-NI-I-KI **F11** obv. 4
- PAṬĀRU “to loose, release”
G: PU-UṬ-RI **1.B** i 31'], 32'
D: PA-A-ṬE₄-ER **F10** iv 5
- PETŪ “to open; reveal”
LI-IP-TA **F12:9'**

- PIṬIRTU “release”
 DUḪ-TA 2.A i 24’
- QĀTU “hand”
 ŠU.MEŠ 1.B i 5’
 ŠU.MEŠ-KI 1.A ii 5, 12, iii 44;
 1.F:15’; 1.J:2’; 2.A iv 4
 ŠU.ḪI.A-KI 1.A iii 9
- RABŪ, RABĪTU “great”
 GAL 1.A ii 5, 12, iii 9, 44; 1.B ii
 6’, v 48; 1.C ii 11; 1.K i 5; F4
 ii 10; F5b:3’
 GAL-TŪ F12:7’
 GAL-BI-I F7:22’
- SAḪLŪ “cress”
 ZA.AḪ.LI F7:20’
- ŠA “of” 1.A ii 13, 20, iii 10, 45; 1.B iv
 14’; 1.F:22’; 1.J:3’; 2.A iv 5;
 F11 obv. 4
- ŠA “her” 1.A ii 23; 1.B i 6’; 1.K i 13’
- ŠAKĀNU “to set, place”
 ŠU-UK-NA 2.A i 24’
- ŠALĀṬU “to rule, control”
 ŠA-LA-ṬĀ-A-TI 1.A ii 28; 1.B
 i 17’
- ŠAMŪ “heavens”
 ŠA-ME-E 1.A ii 22’; 1.B i 31’;
 2.A i 25’; 2.B:7’
- ŠAPTU “lip”
 ŠAP-TI-KI 1.A ii 6, 13, iii 10, 45;
 1.B v 50; 1.J:3’[; 2.A iv 5
- ŠAQŪ “to cause to drink”
 ŠA-QÍ 1.B vi 28
- ŠARRATU “queen”
 ŠAR-RA-AT F17 rt. 8’
 MUNUS.LUGAL 1.A ii 5, 12,
 22, iii 9, 44; 1.B i 5’, 12’, 31’,
 ii 6’, v 48; 1.C ii 11’; 1.K i 5’,
 12’; F4 ii 10; F5b:3’; F12:7’
- ŠARRU “king”
 LUGAL F1 ii 5’
 LUGAL.MEŠ-NI 1.A iii 17[; 1.C
 ii 6’; 1.H iii 9’; 1.S ii 24’; F6
 rev. 6’; F9 i 5’
- ŠĀTU “those (fem.)”
 ŠA-A-TŪ F11 obv. 4
- ŠATTUKKU “regular offerings”
 ŠA-TŪ-UK-KI F17 rt. 7’
- ŠATŪ “to drink”
 ŠI-I-TI F6 rev. 6’
- ŠEBŪ “to be satisfied”
 ŠA-BA¹-A F17 rt. 7’
- ŠEMŪ “to hear”
 TA-AŠ-ME-E-IN-NI 1.A ii 25
- ŠINA “their (fem.)”
 -ŠI-NA 2.A iv 21
 -ŠU “his” 2.A i 23’; 2.B:5’; F6
 rev. 12’; F10 iv 5
- ŠUKALLU “vizier”
 ŠU-UK-KAL-LI-KI F1 ii 5’
 ŠU-KAL-LI-KI F17 rt. 6’
- ŠUPĀLU “beneath”
 ŠU-UP-PAL 1.B vi 34
- TĀMTU “sea”
 A.AB.BA 2.B:7’
- TŪ’AMU “twin”
 TU-U-AN-KI F1 ii 4’
- ṬĀBIŠ “well; properly”
 ṬĀ-A-BI-IŠ F1 ii 3’; F12:8’[
- ṬĀBTU “salt”
 ṬĀ-BĀ-A-TŪ 1.A iii 22
 MUN 1.C ii 11’; 1.M:3’
- ṬĀBU “to be good”
 ṬĀ-A-AB 1.F:22’
 ṬA-AB 1.B iv 15’
- U “and”
 Ū 1.A iii 17; 1.H iii 9’; 1.S ii 24’;
 F6 rev. 6’; F9 i 5’; F15:3’
- UBĀNU “finger”
 ŠU.SI.MEŠ-TI₄ 1.B v 49
 ŠU.SI.ḪI.A-KI 1.A ii 12, iii 9,
 44[; 1.B ii 43’; 1.K i 5; 1.Q i
 6’; F2 obv. 5’
- UMMU “thus says”
 UM-MA-A-KI F1 ii 3’
- ŪMU “day”
 UD.KAM 2.B:6’
- UNĪQU “female kid”
 Ū-NI-QÁ 1.A ii 24; 1.B i 14’
- URRU “daytime”
 UR-RI 1.A ii 28
- WAPŪ “to be manifest”
 ŠU-PÍ F1:7’
- YA “my”
 F1 ii 7’



The *babilili*-Ritual from Hattusa

Hittite culture of the second millennium B.C.E. was strongly influenced by Mesopotamian culture, in part through the mediation of the peripheral cuneiform civilizations of northern Syria, in part through direct contact with Babylonia and Assyria. The text edited here (CTH 718) presents an extreme example of this cultural impact, featuring incantations in the Akkadian language (Hittite *babilili*) embedded within a ceremony set forth in the Hittite tongue. This ritual program has therefore become known to scholars as the “*babilili*-ritual.”

With almost 400 preserved lines, this ceremony is one of the longest religious compositions recovered from the Hittite capital, and there are indications that a significant additional portion has been lost. The divine figure to whom the rite is addressed is Pirinkir, a variety of the well-known Ishtar of Mesopotamia. Its purpose seems to be the elimination of the sins of a member of the royal family.

Many of the ritual activities and offering materials employed here are characteristic of the cult practice of the Classical Cilician region known as Kizzuwatna, which was introduced into the central Hittite realm during the final two centuries of the state's existence. Nonetheless, the Akkadian of the incantations is neither the Akkadian employed in the Hurrian-influenced area of Syria and eastern Anatolia nor that otherwise known from the Hittite royal archives; rather, it is closer to the language of the later Old Babylonian period, even if no precise Mesopotamian forerunners can yet be identified.



Eisenbrauns
POB 275
Winona Lake, IN 46590
www.eisenbrauns.com

